GOOD THOUGHTS In Worse TIMES.

Consisting of
- Personall Meditations.
- Scripture Observations.
- Meditations on the Times.
- Meditations on all kind of Prayers.
- Occasionall Meditations.

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TO THE CHRISTIAN READER.

When I read the Description of the Tumult in Ephesus, Acts 9. 32. *(wherein they would have their Diana to be* Jure Divino, that it

fell down from Iupiter) *it appeares to me the too Methodicall caracter of our preſent confuſions.* Some therfore cryed one thing, and ſome another, for the aſſembly was confuſed and the more part knew not wherefore they were come together. *O the diſtractions of our age? And how many thouſand know as little why the ſword was drawne,*

drawn, as when it will be ſheathed. Indeed, (thankes be to God) we have no more houſe burnings but many heart burnings, and though outward bleeding bee ſtanched, it is to be feared that the broken vaine bleeds inwards which is more dangerous.

This being our ſad condition, I perceive controverſiall writing (ſounding ſomewhat of

of Drums & Trumpets,) *doe but make the wound the wider, Meditations are like the* Ministrel * *the Prophet called for, to pacifie his mind discomposed with passion, which moved mee to adventure on this Treatise, as the most innocent and inoffensive manner of writeing.*

* 2 Kings 3. 15.

I confesse a Volumn of another Subject, and larger

larger Size, is expected from mee. But in London *I have learnt the difference, betwixt downright* breaking, *and* craving time *of their Creditors. Many ſufficient Merchants though not Soluable from the preſent make uſe of the latter, whoſe example I follow. And though I cannot pay the Principall, yet I deſire ſuch ſmall Treatiſes may be accepted, from*

me

me as Intereſt *or* conſideration mony, *untill I ſhal God willing be enabled to diſcharge the whole* Debt.

If any wonder that this Treatiſe comes Patron-leſſe into the World, let ſuch know that Dedications *begin now adayes to grow out of faſhion. His Policy was commended by many, (and proved profitable unto himſelfe) who inſtead*

ſted of Select God-fathers, made all the Congregation Witneſſes *to his Child, as I invite the* World *to this my Booke, requeſting each one would patroniſe therein ſuch parts and paſſages thereof, as pleaſe them, ſo hoping that by ſeverall perſons the whole will be protected.*

I have Chriſtian Reader, (ſo far I dare goe, not inquiring into

the Syre-name *of thy* Side *or* Sect *) nothing more to lurthen thy Patience with. Onely I will add, that I finde our Saviour in* Turtullian *and ancient* Latine Fathers, *constantly ſtiled a* * *Sequeſtrator in the proper* notion *of the Word. For God and man beeing at ods, the difference was* Sequeſtred *or referred into Chriſts his hand to*

* Sequeſter.

end

end and umpire it. How it fareth with thine estate on earth I know not, but I earnestly desire, that in heaven both thou and I may ever bee under Sequestration *in that Mediator for Gods glory and our good, to whose protection thou art committed*

By

Thy Brother in all
Christian Offices.

THO. FULLER.

PERSONALL MEDITATIONS.

I.

Curiosity Curbed.

OFTEN have I thought with my selfe, what Disease I would be best contented to die of. None please mee. The Stone, the Cholick terrible, as expected, intollerable, when felt. The Palsie is death before Death. The

Conſumption a flattering Diſeaſe, cozening men into Hope of long life at the laſt gaſpe. Some ſickneſſe beſot, others enrage men, ſome are too ſwift, and others too ſlow.

If I could as eaſily decline diſeaſes as I could diſlike them, I ſhould be immortall. But away with theſe thoughts. The *Marke* muſt not chuſe what *Arrow* ſhall be ſhot againſt it. What God ſends I muſt receive. May I not be ſo curious to know what weapon ſhall wound me, as carefull to provide the Plaiſter of

Pa-

Patience againſt it. Only thus much in generall: commonly that ſickneſſe ſeiſeth on men, which they leaſt ſuſpect. He that expects to be drown'd with a *Dropſie* may bee burnt with a *Feavour*, and ſhe that feares to bee ſwolne with a *Tympany* may be ſhriveled with a *Conſumption*.

II.

Deceiv'd, not hurt.

HEaring a *paſſing-Bell*, I prayed that the *ſick man* might have through *Chriſt*, a ſafe *Voyage* to his *long home*. Afterwards I

understood that the party was *dead* some houres before; and it seemes in some places of *London* the Tolling of the Bell, is but a *Preface of course* to the ringing it out.

Bells better silent then thus telling Lyes. *What is this but giving a* false alarum *to mens* Devotions, *to make them to be ready armed with their Prayers for the assistance of such, who have already* fought the good fight, *yea and gotten the* Conquest? *Not to say that mens Charity herein may be suspected of Superstition in praying*

Praying for the Dead.

However my Heart thus powred out, *was not ſpilt on the ground. My prayers too late to doe him good, came ſoone enough to ſpeake my good will. What I freely tendred God fairely tooke, according to the integrity of my Intention. The Partie I hope is in* Abraham's *and my prayers I am ſure are returned into my* owne boſom.

III.

Nor full, nor faſting.

LIving in a Country Uillage where a Burriall

riall was a rarity, I never thought of Death, it was ſo ſeldome preſented unto me. Comming to *London* where there is plenty of Funeralls, (ſo that Coffins crowd one-another, & corps in the grave juſtle for Elbow-roome) I ſlight and neglect death becauſe grown an object ſo conſtant and common.

How foule is my ſtomach to turne all foode into bad humours? Funeralls neither few nor frequent, worke effectually upon mee. *London* is a *Library* of *Mortality*. Uolumes of all ſorts and ſizes,

ſizes, rich, poore, infants, children, youth, men, old men daily die; I ſee there is more required to make a good Scholler, then onely the having of many bookes: *Lord* be thou my *Schoolemaſter*, and *teach mee to number my dayes that I may apply my heart unto Wiſedome.*

IIII.

Strange and True.

I Read in the * *Revelation* of a Beaſt, one of whoſe *Heads was as it were wounded to Death.* I expected in the next verſe, that the Beaſt

* Rev. 13. 7.

ſhould die, as the moſt probable conſequence, conſidering

1. It was not a ſcratch, but a wound.

2. Not a wound in a fleſhly part, or out-limbs of the body, but in the very head, the Throne of Reaſon.

3. No light wound, but in outward Apparition, (having no other Probe but St. *Johns* Eyes to ſearch it) it ſeemed *deadly.*

But marke what immediately followes, *and his deadly wound was healed.* Who would have ſuſpected this inference from

from theſe premiſes. But is not this the lively Emblem of my naturall corruption? Sometimes I conceive that by Gods Grace I have conquered and kill'd, ſubdued and ſlaine, maim'd and mortified the *deedes of the flesh*: never more ſhall I be moleſted or buffeted, with ſuch a boſom ſinne, when, alas! by the next returne, the news is, it is *revived*, and *recovered*. Thus *Tenches* though grievouſly gaſhed, preſently plaiſter themſelves whole by that ſlimie and unctious humour they have in them;

and

and thus the inherent Balſam of Badneſſe quickly cures my corruption, not a ſcarre to be ſeene. I perceive I ſhall never finally kill it, till firſt I be dead my ſelfe.

V.

Bluſhing to be Bluſhed for.

A Perſon of great *Quality* was pleaſed to *lodge* a night in my *Houſe*. I durſt not invite him to my *Family-Prayer*, and therefore for that time omitted it: thereby making a breach in a good

good cuſtome & giving Sathan advantage to aſſault it. Yea the looſening of ſuch a Linke, might have endangered the ſcattering of the Chaine.

Bold Baſhfulneſſe, which durſt offend God, whil'ſt it did feare man. Eſpecially conſidering that though my Gueſt was never ſo high, yet by the Lawes of Hoſpitality, I was above him, whilſt he was under my Roofe. Hereafter whoſoever cõmeth within the Dores, ſhall bee requeſted to come within the Diſcipline of my Houſe;

house; If accepting my homely diet, he will not refuse my home-devotion; and sitting at my Table, will be intreated to kneel downe by it.

VI.

Alass for Lazinesse.

SHamefull my sloath, that have deferred my Night-Prayer, till I am in bed. This lying along is an improper posture for piety. Indeed there is no contrivance of our body, but some good man in Scripture hath hanseled it with Prayer. The *Publican* standing,

Iob

Iob * sitting, *Hezekiah*, lying on his bed, * *Eliah* with his *face between his leggs*. But of all gestures give me St. *Paules*, * *For this cause I bow my knees to the Father of my Lord Jesus Christ*. Knees when they may, then they must be bended

* Iob. 28.
* 1 Kings 18. 42.
* Eph. 3. 12.

I have read a Copy of a *grant of liberty*, from Queene *Mary* to *Henry Ratcliffe* Earle of *Sussex*, giving him * *leave to weare a Night-Cap or Coif in her Majesties presence*, counted a great favour because of his Infirmity. I know in case of necessity, God would grati-

* Weavers fun. Mon. p 635.

gratiouſly accept my devotion, *bound downe in a ſicke dreſſing*; but now whilſt I am in perfect health, it is inexcuſable. Chriſt commanded ſome to *take up their bed*, in token of their full recovery; My lazineſſe may ſuſpect, leaſt thus my *bed taking me up*, prove a preſage of my enſuing ſickneſſe. But may God pardon my Idleneſſe this once, I will not againe offend in the ſame kind, by his grace hereafter.

Roote.

VII.

Roote, Branch, and Fruit.

A Poor man of Sevil in Spaine, having a fair and fruitfull Peare-tree, one of the Fathers of the Inquiſition deſired (ſuch Tyrants requeſts, are commandes) ſome of the fruit thereof. The poore man, not out of gladneſſe to gratifie, but feare to offend, as if it were a ſinne for him to have better fruit, then his betters, (ſuſpecting on his deniall the Tree might be made his owne Rod, if not his Gallows) plucked

plucked up tree, roots and all, and gave it unto him.

Allured with love to God, and advised by my owne advantage, what he was frighted to do, I will freely performe. God calleth on mee to present him with * fruits, meet for repentance. *yea* let him take all, *soule and body, powers, and parts, faculties, and members of both, I offer a sacrifice unto himselfe.* good reason, *for indeed the* Tree *was his, before it was mine,* and I give him of his owne.

* Math. 3. 8.

Besides it was doubtfull, whether the poore

mans

man's Materiall Tree, being removed, would grow againe. Some plants, tranſplanted (eſpecially when old) become ſullen, and do not enjoy themſelves, in a ſoile wherewith they were unacquainted. But ſure I am when I have given myſelfe to God, the moving of my ſoule ſhall be the mending of it, he will dreſſe ſo καθαίρει and καθαίρῃ Ioh. 15. 2. ſo prune and purge mee, that I ſhall bring forth moſt fruit in my Age.

VIII.

God ſpeed the Plow.

I Saw in *ſeed-time* an *Huſbandman* at *Plow*, in a very

very raining day, aſkin
him the reaſon, why he
would not rather leav
off, then labour in ſuc
foule weather, his anſwe
was returned me in the
Country Rythme.

Sow Beanes in the Mud
And they'le come up like
Wood.

This could not bu
minde mee of * *David*
expreſſion, *They that ſo*
in teares, ſhall reape i
joy. He that goeth fort
and weepeth, bearing pre
cious ſeed, ſhall doubtleſſ
come againe with rejoyce
ing, bringing his ſheave
with him.

* Pſa. 126. 5, 6.

Theſe laſt five yeare
hav

have been a *wett* and woeful *Seeds time* to me, and many of my afflicted *Brethren*. Little hope have wee, as yet, to come againe to our owne *homes*; and in a literall ſenſe, now to *bring our sheaves*, which wee ſee others dayly carry away, on their ſhoulders. But if we ſhall not ſhare in the *former*, or *latter harveſt* here on Earth, the third and laſt in *Heaven*, wee hope undoubtedly to receive.

IX. *Cras*

IX.

Cras Cras.

GReat was the Abundance and boldnesse of the *Frogs* in * *Egypt*, *which went up and came into their Bedchambers, and beds, and kneading-troughs, and very Ovens.* Strange that those *Fenn-dwellers* should approach the fiery Region; But stranger, that *Pharoah* should bee so backward to have them removed, and being demanded of *Moses* when hee would have them sent away, answered,

* Exod. 8. 3.

vered, *to* * *Morrow* Hee * Exod. 8. 10.
ould bee content with
eir company one
ght, *at bed and at bord*,
ath belike to acknow-
dge either Gods justice
sending, or power in
emanding them, but
ill hoping that they ca-
ally came, and might
fually depart.

Leave I any longer to
onder at *Pharoah*, and
ven admire at my selfe.
What are my sinnes but
o many *Toades*, spit-
ng of venome & spawn-
ng of Poyson; croaking
n my judgement, cree-
ing into my Will, and
rawling into my affecti-
ons.

ons, This I see, and suffer
and say with *Pharoah*, to
Morrow, to morrow I w
amend. Thus as the *He*
brew Tongue, hath no
proper *Present-tense*, but
two *Future-tenses*, so all
the performances of my
reformation, are onely in
promises for the time to
come. Grant, *Lord*, I may
seasonably drowne this
Pharoah-like procrastina-
tion in the Sea of repen-
tance, least it drowne me
in the Pit of perdition.

X. *Green*

X.

Green when Gray.

IN *September* I saw a tree bearing *Roses*, whilst others of the same kind, round about it, were barren; demanding the cause of the *Gardiner*, why that Tree was an exception from the rule of the rest, this reason was rendred, because *that* alone being *clipt close* in *May*, was then hindred to spring and sprout, and therefore tooke this advantage by it selfe, to bud in *Autumne*. Lord

Lord, If I were curb'd and Snip't in my *younger yeares* by feare of my parents, from those vicious excrescencies, to which that age was subject, give mee to have a *godly jealousie* over my heart, suspecting an *Autumne-Spring*, least corrupt nature, (which without thy *restraining grace* will have a *Vent*) break forth in my reduced yeares into youthfull vanities.

XI. *Miserere*

XI.

Miſerere.

THere goes a *Tradition* of *Ovid*, that famous *Poet* (receiving ſome countenance from his owne confeſſion *) that when his Father was about to beate him, for following the pleaſant, but profitleſſe ſtudy of *Poetrie*, he under correction promiſs'd his *Father*, never more to make a *Verſe*, and made a *Verſe*, in his very *Promiſe*. Probably the ſame in ſenſe, but certainely more elegant

* De triſtibus lib. 2 Eleg. 10.

gant for composure, then this verse with common credulity hath taken up.

Parce precor, Genitor, posthac non versificabo.
Father on me pitty take
Verses I no more will make.

When I so solemnely promise my Heavenly Father to sinne no more, I sinne in my very promise, my weake prayers made to procure my pardon, increase my guiltinesse, O the dulnesse and deadnesse of my heart therein! I say my prayers as the* *Iewes* eate the

* Exod. 12. 11.

Passover

ssover *in haste*. And hereas in bodily Actions motion is the cause heate; cleane contra-, the more *speed* I make in my prayers the older I am in my Devotion.

XII.

Monarchy and mercy.

IN reading the *Roman*, (whilst under *Consulls*) & *Belgick Historie* of the *United Provinces*, I remember not any capitall offender being *condemned*, ever *forgiven* but alwayes after *Sen-*

tence, followes *execution*
It seemes that the ver
constitution of a multi
tude is not so inclinabl
to save as to destro
Such *Rulers* in *Aristocra*
cies or Popular *State*
cannot so properly b
called GODS, becau
though having the gre
Attributes of a *Deity*
Power, and *Justice*, the
want (or will not use
the most god-like pro
perty of GODS, *clemenc*
to *forgive*.

May I *dye* in that *Go*
vernment, under which
was borne, where a *Mo*
narch doth command
Kings where they se
caus

uſe, have gratiouſly anted *pardons*, to men ppointed to death; erein the lively *Image* GOD, *to whom belongs ercies and* * *forgive-* * Dan 9 9.
ſſe. And, although I ill endeavour ſo to be-ve my ſelfe, as not to eed my *Soveraignes* fa-our in this kind, yet be-uſe none can warrant s Innocency in all ings, it is co fortable ving in ſuch a common-ealth, where *Pardons* eretofore on occaſion ve been, and hereaf- may be procured.

XIII.

What helps not, hurts.

A *vaine thought* aro
in my heart, inſtan
ly my corruption r
taines it ſelfe to be t
Advocate for it, plea
ding that the worſt th
could be ſaid againſt i
was this, that it was
Vaine thought.

And is not this the be
that can be ſaid for i
Remember O my ſoul
the * *Fig tree* was chan
ed not with bearing *no*
ous, but *no fruit*. Yea t
barren *Fig-tree* bare t
fr

* Luk. 13 7.

fruit of *Annoyance, Cut it downe why cumbreth it the ground?* vain *thoughts* doe this ill in my heart that they doe no good

Beſides the *Fig-tree* Peſter'd but one part of of the *Garden*, good *Grapes* might grow, at the ſame time, in other Places of the *Vineyard.* But ſeeing my Soule is ſo intent on its object, that it cannot attend two things at once, one Tree *for the time being* is all my *Vineyard.* A *vaine Thought* engroſſeth all the Ground of my heart, till that be rooted out, no good meditation can

grow with it or by it.

XIIII.

Alwayes ſeen, never minded.

In the moſt healthfull times, *two hundred* and upwards, was the conſtant *weekely tribute* paied to *mortality* in *London*. A *Large Bill* but it muſt be diſcharged Can one City ſpend according to this *weekely rate*, and not be *Bankerupt* of Peop'e? At leaſt wiſe muſt not my *ſhort* be called for, to make up the *reckoning*?

When

When onely ſeven young-men and thoſe choſen, * by *Lot*, were but yearely taken out of *Athens*, to be devoured by the monſter *Minotaure*, the whole Citty was in a conſtant fright, children for themſelves, and parents for their children. Yea their eſcaping of the firſt, was but an introduction to the next yeares Lottery.

* Plut. arts lives in Theſeo.

Were the dwellers and lodgers in *London* weekly to caſt Lotts, who ſhould make up this two hundred, how would every one be affrighted? Now none re-

gard it. My ſecurity concludes the aforeſaid number, will amount of Infants and old folke. Few men of middle age and amongſt them, ſurely not my ſelfe. But oh! is not this putting the evill day far from me, the ready way to bring it the neareſt to me? The Lot is weakly drawn (though not by mee) for mee, I am therefore concerned ſeriouſly to provide, leſt that deaths *Price*, prove my *Blanke*.

XV. *Not*

XV.

Not whence, but whither.

FInding a bad thought in my heart, I diſputed in my ſelfe the cauſe thereof, whether it proceeded from the Devil, or my owne corruption, examining it by thoſe *Signes*, Divines in this caſe recommended.

1. Whether it came in incoherently, or by dependance on ſome object preſented to my ſenſes.

2. Whether the thought was at full age at the firſt inſtant, or infant-like, grew

grew greater by degrees.

3 Whether out or in the road of my naturall inclination.

But hath not this Inquiry, more of curioſity then Religion? Hereafter *derive not the Pedigree*, but make the *mittimus* of ſuch *Malefactors*. Suppoſe a confederacy betwixt Theeves without, and falſe ſervants within, to aſſault and wound the Maſter of a family: thus wounded, would he diſcuſs, from which of them, his hurts proceeded, No ſurely, but ſpeedily ſend for a *Surgeon*, before he bleed

to

to death. I will no more put it to the *Queſtion*, whēce my bad thoughts come, but whither I ſhall ſend them, leaſt this curious controverſy inſenſibly betray mee into a conſent unto them.

XVI.

Storme, ſteere on.

THe *Mariners* ſayling with St. *Paul*, bare up bravely againſt the Tempeſt, whilſt either Art or induſtry could befriend them. Finding both to faile, and that they could not any longer

er *beare up into the winde*, they even let their Ship *drive*. I have indeavoured in theſe diſtemperate times, to hold up *my ſpirits*, and to ſteere them ſteddily. An happy peace here, was the port wherat I deſired to arive. Now alaſſe the *Storme* growes to ſturdy for the *Pilot*. Hereafter all the skill I will uſe, is no skill at all, but even let my ſhip ſaile whither the winds ſend it.

* Act. 26. 15.

Noahs Arke was *bound for no other* Port, but preſervation for the preſent, (that *Ship* being all the *Harbour*) not intending

ding to find land, but to float on water. May my Soule, (though not ſailing to the deſired Haven) onely be kept from ſinking in ſorrow.

This comforts mee that the moſt weather-beaten Veſſell cannot properly be *ſeized on* for a *Wrack*, which hath any quick cattle remaining therein. My ſpirits are not as yet *forfeited* to deſpaire, having one lively ſpark of hope in my heart, becauſe *God is even where he was before.*

XVII. *Wit-*

17.

Wit-out-Witted.

IOab chid the man, (*unknown in Scripture* by his name, well knowne for his wisedome,) for not killing *Absalon*, when hee saw him hanged in the Tree, promising him for his paines, *ten shekles and a girdle.*

But the man, (having the Kings command to the contrary,) refused his proffer. Well hee knew that politick Stats men would have dangerous designes fetcht out of

of the fire, but with other mens fingers. His *Girdle* promiſed might in payment, prove an *halter*. Yea hee added moreover, that had hee kild *Abſalon*, *Joab himſelf would have ſet himſelfe againſt him.* * 2 Sam. 18.13.

Satan daily ſolicits me to ſinne, (*point blancke againſt Gods Word,*) baiting me with profers beſt pleaſing my corruption. If I conſent, he who laſt tempted, firſt * accuſeth me. The fauning Spannell, turnes a fierce Lion and roareth out my faults in the Eares of Heaven. Grant, Lord, when * Rev. 12. 10.

when *Satan* shall next serve me, as *Joab* did this nameless *Israelite*, I may serve him, as the nameless *Israelite*, did *Joab*, flatly refusing his deceitfull Tenders.

XVIII.

Hereafter.

David fasted & prayed for his sick *Sonne*, that his life might be prolonged. Put when he was *dead*, this *consideration* comforted him. *I*

* Sam. 12. 23. *shall* * *goe to him, But hee shall not returne to me.*

Peace did long lie *languishing*

guiſhing in this *Land.* No ſmall contentment that to my poore power, I have *prayed* and *preached* for the preſervation thereof. Seeing ſince it is *departed* this Supports my ſoule, having little hope that *Peace here* ſhould returne to mee; I have ſome aſſurance that I ſhall goe to *peace heareafter.*

XIX.

Bad at beſt.

Lord, how come *wicked thoughts* to perplex me in my *Prayers*, when

when I deſire and endeavour onely to attend thy *Service*? Now I perceive the cauſe thereof. at other times I have willingly *entertained* them, and now they *entertaine* themſelves againſt my will. I acknowledge thy juſtice, that what formerly I have invited, now I cannot expell. Give me hereafter alwayes to bolt out ſuch ill *gueſtes*. The beſt way to be rid of ſuch *bad thoughts* in my *Prayers* is not to receive them out of my *Prayers*.

XX. *Com-*

XX.

Compendium diſpendium.

POpe *Boniface* the ninth at the end of each *hundred yeares*, appointed a *Iubilee* at *Rome*, wherein people, bringing themſelves, and *money* thither had *Pardon* for their ſinnes.

But *Centenary yeares* return'd but ſeldome *Popes* were *old before* and *covetuous when* they came to their place. Few had the happineſſe to fill their *Coffers* with *Iubilee-Coyne*. Hereupon,

* *Cle-*

* Examen. con. Trident. *pag.* 736. Colum. 2.

* *Clement* the sixth reduced it to every fifteenth *yeare*. *Gregory* the eleventh to every three and thirtieth. *Paul* the second, and *Sixtus* the fourth to every twentieth fifth yeare.

Yea, an *Agitation* is reported in the *Conclave*, to bring downe *Iubilees* to fifteenth, twelve, or ten *yeares*, had not some *Cardinalls*, (whose policy was above their coveteousnes) opposed it.

I serve my *prayers*, as they their *Iubilees*. perchance they may extend to a *quarter* of an houre, when powred out at *large*

large. But ſome dayes I begrutch this time as *too much*, and omit the *Preface* of my *Prayer*, with ſome paſſages conceived leſſe material, and runne two or three *Petitions* into *one*, ſo contracting them to *halfe a quarter of an Houre.*

Not long after, this alſo ſeemes two long; I *decontract* and *abridge* the *Abridgement of my Prayers*, Yea, (be it confeſſed to my ſhame and ſorrow that hereafter I may amend it) too often I ſhrinke my *Prayers* to a *minute*, to a *moment*, *to a Lord have mercy upon me.*

SCRIP-

SCRIPTURE OBSERVATIONS.

I.

Prayer may Preach.

Father, I thank thee (said our * *Saviour*, being ready to raise *Lazarus*) *that thou hast heard me. And I know that thou hearest me always, but because of the People that stand by, I said it, that they may believe that thou hast sent me.* * John 11 41.

me. It is lawfull for Ministers in their publique Prayers to insert passages for the Edifying of their Auditors, at the same time petitioning God & informing their Hearers. For our *Saviour* glancing his Eyes at the Peoples instruction, did no whit hinder the steadfastnesse of his lookes, lifted up to his Father.

When before *Sermon* I pray for my *Soveraigne* & Master KING *of great Britaine, France, and Ireland, Defender of the Faith, in all causes, and over all persons, &c.* Some (who omit it themselves)

ſelves) may cenſure it in me for ſuperfluous: But never more neede to teach men the *Kings Title*, & their owne Duty, that the ſimple may be informed, the forgetfull remembred thereof, and that the affectedly Ignorant, who will not take Advice, may have all excuſe taken from them. Wherefore in powring forth my prayers to God, well may I therein ſprinkle ſome by-drops for the Inſtruction of the people.

II.

The Vicious Meane.

Zophar the *Naamathite* mentioneth a ſort of men, in whoſe mouthes *wickedneſſe is ſweet,* * *They hide it under their tongue, they ſpare it, and forſake it not, but keepe it ſtill in their mouth.* This furniſheth me with a Tripartite diviſion of men in the World.

* Job 20. 12.

The firſt and beſt are thoſe, who ſpit ſin out, loathing it in their judgments, and leaving it in their practice. The

The ſecond ſort, notoriouſly wicked, who ſwallow ſinne downe, actually and openly committing it.

The third endeavouring and expedient betwixt Heaven and Hell, neither doe nor deny their luſts; neither ſpitting them out nor ſwallowing them downe, but *rolling them under their tongues*, epicurizing theron, in their filthy fancies and obſcene ſpeculations.

If God at the laſt day of judgement hath three hands, a right for the Sheep, a left for the

Goates, the middle is moſt proper for theſe third ſort of men. But both theſe latter kinds of ſinners ſhall be confounded together. The rather becauſe a ſinne thus rolled, becomes ſo ſoft and ſuple, and the Throat is ſo ſhort and ſlippery a paſſage, that inſenſibly it may ſlide downe from the mouth into the Stomach, and contemplative wantonneſſe quickly turnes into practicall uncleaneſſe.

III. *Store.*

III.

Store no Sore.

IOb had a cuſtome to offer burnt offerings according to the number of his Sonnes, for * he ſaid, *It may be that my Sonnes in their feaſting have ſinned, and curſed God in their hearts.* It *may* be, not it *muſt* be, he was not certaine but ſuſpected it. But now; what if his Sonnes had not ſinned? was *Iob's* labour loſt, and his Sacrifice of none effect? Oh no! only their property was al- * Iob. 1. 5.

tered; In case his Sonnes were found faulty, his Sacrifices for them were *propitiatorie*, & through Christ obtained their pardon: In case they were innocent his offerings were *Eucharisticall*, returning thankes to Gods restraining grace, for keeping his Sonnes from such sinnes, which otherwise they would have committed.

I see in all doubtfull matters of Devotion, it is wisest to be on the surest side, better both lock, and bolt, and barre it, then leave the least doore of danger open. Hast thou

thou done what is diſputable whether it be well done? Is it a *meaſuring caſt* whether it be lawfull or no? So that thy conſcience may ſeeme in a manner to ſtand Neuter, Sue a *conditional pardon* out of the court of heaven, the rather becauſe our ſelfe-love is more prone to flatter, then our *godly jealouſie* to ſuſpect our ſelves without a cauſe, with ſuch humility heaven is well pleaſed. For ſuppoſe thy ſelfe over-cautious needing no forgiveneſſe in that particular, God will interpret the pardon thou

prayeſt for to be the prai-
ſes preſented unto him.

IIII.

Line on Line.

MOſes in Gods name
did counſell Joſhua,
Deutronomie 31. 23. *Be
ſtrong, and of a good cou-
rage, for thou ſhalt bring
the children of Iſrael into
the land which I ſware to
them.* God immediately
did command him, Joſh.
1. 6. *Be ſtrong and of a
good courage,* and againe
v. 7. *Onely be thou ſtrong
and very couragious;* and
againe v. 9. *Have I not
com-*

commanded thee? be ſtrong and of a good courage, be not affraid, neither be not diſmaid, Laſtly the *Rubenites*, and *Gadites* heartily deſired him, v. 18. *Onely be ſtrong and of a good courage.*

Was *Joſhua* a dunce or a coward? did his witt or his valour want an edge? that the ſame precept muſt ſo often be preſs'd upon him, no doubt neither but God ſaw it needfull, that *Joſhua* ſhould have courage of *Proofe*, who was to encounter both the froward *Iew*, and the fierce *Canaanite.*

Though

Though metal on metal, colour on colour be falſe Heraldry, * *line on line, precept on precept*, is true divinity.

* Eſa. 28. 10.

Be not therefore offended ô my ſoule, if the ſame Doctrine be often delivered unto thee by different Preachers: If the ſame precept (like the * ſword in *Paradiſe*, which *turned every way*) doth hunt and haunt thee, tracing thee which way ſoever thou turneſt rather conclude that thou art deeply concerned in the practice thereof which God hath thought fit ſhould be ſo frequently

* Gen. 3. 24.

ly

ly inculcated into thee.

V.

O the Depth.

HAd I beheld *Sodome* in the beauty thereof and had the *Angel* told me, that the ſame ſhould be ſuddainly deſtroyed, by a mercileſſe *Element*, I ſhould certainly have concluded that *Sodome* ſhould have been *drownd* led thereunto by theſe conſiderations.

1. It was ſituated in the *Plaine* of *Iordan*, a flat, low, level Country.

2. *It was well watered*

* *every*

* Gen. 3. 10. * *every where*, and where alwayes there is water enough there may ſometimes be too much.

3. *Iordan* had a quality in the *firſt moneth to overflow* * *all his bankes.* * Chr. 12. 15.

But no dropp of moiſture is ſpilt on *Sodom*, it is burnt to Aſhes. How wide are our conjectures, when they gueſſe at Gods judgements? How farre are his wayes above our apprehenſions? Eſpecially when wicked men with the *Sodomites* wander in ſtrange ſinnes out of the Rode of common corruption, God meets them with ſtrange puniſhments

niſhments, out of the reach of common conception, not coming within the compaſſe of a rationall ſuſpition.

VI.

Selfe, Selfe-hurter.

VVHen God at the *firſt day of judgment*, arraigned *Eve*, ſhe transferred her fault on the * *Serpent* which beguiled her. This was one of the firſt fruits of our depraved nature. But ever after regenerate men in *Scripture* making the confeſſion of their ſinnes, (whereof

* Gen. 3. 13.

(whereof many precedents) cast all the fault on themselves alone, yea *David* when he numbred the People, though it be expres'd that * Satan provoked him thereunto, and though *David* probably might be sensible of his temptation, yet he never accused the Devil, but derived all the guilt on himselfe * *I, it is that have sinned*, good reason for Satan hath no impulsive power, he may strike fire, till he be weary, (if his Malice can be weary) except mans corruption brings the *tinder*, the *match*, cannot be lighted.

* 1 Chro. 21. 1.

* 1 Chro. 21. 17.

lighted Away then with that *Plea of Course*. THE DEUILL OWED ME A SHAME Owe thee he might, but pay thee he could not, unlesse thou wer't as willing to take his Black money, as he to tender it.

VII.

God, behold a Troope commeth.

THe * *Amalakite* who brought the Tidings to *David* began with Truth, rightly reporting the overthrow of the *Israelites*, Cheaters must get

* 2 Sam i.

get ſome Credit, before they can cozen, and all Falſehood, if not founded in ſome *Truth*, would not bee fixed in any *Beliefe*.

But proceeding he told ſix *lyes* ſucceſſively.

1. That *Saul* called him.
2. That he came at his call.
3. That *Saul* demanded *who* he was.
4. That hee return'd his *Anſwer*.
5. That *Saul* commanded him to *kill* him,
6. That he *kill'd* him accordingly.

A

A wilfull *Falſehood* told, is a *Cripple* not able to ſtand by it ſelfe, without ſome to ſupport it, it is eaſie to tell a *lye*, hard to tell *but* a *lie*.

Lord, If Ibe ſo unhappie to relate a *Falſhood*; give me to recall it or repent of it. It is ſaid of the *Piſmires*, that to prevent the *Growing* (and ſo the corrupting) of that Corne which they hoord up, for their *Winter* proviſion, they bite off both theends thereof, wherein the generating Power of the *Graine* doth conſiſt. When I have committed a ſinne, O let me ſo order it,

it, that I may destroy the *Procreation* thereof, and I, by a true sorrow, condemne it to a blessed *Barrennesse.*

VIII.

Out meanes in Miracles.

WHen the *Angell* brought * Saint *Peter* out of *Prison*, the *Iron gate opened* of it's owne accord. But comming to the *House* of *Mary* the *Mother* of John, Marke was faigne *to stand before the Doore, and knock.* When *Iron* gave Obedience, how can

can *Wood* make oppoſition?

The Anſwer eaſie. There was no man to open the *Iron-Gate*, but a *Fortreſſe* was provided of *Courſe* to unlock the *doore*, God would not therefore ſhew his *Finger*, where men's hands were appointed to do the worke. Heaven will not *Super-inſtitute* a miracle, where ordinary meanes were formerly in peaceable poſſeſſion. But if they either *depart* or *reſigne* (ingenuouſly confeſſing their inſufficiency) there miracles ſucceed in their vacancy.

Lord,

Lord, if onely *Wooden obſtacles* (ſuch as can be removed by might of man) hindred our hope of *peace*, the Arme of fleſh might relieve us. But alaſſe they are *Iron Obſtructions*, as come not within human power or policy to take away. No proud fleſh ſhall therefore preſumptuouſly pretend to any part of the praiſe, but aſcribe it ſoly to thy ſelfe, if now thou ſhouldeſt be pleaſed after ſeaven yeares hard Apprentiſhip in civill Warres, miraculouſly to burn our *Indentures*, and reſtore us to our former liberty. IX. *Military*

IX.

Military Mourning.

SOme may wonder at the ſtrang incoherence in the Words and Actions. 2 *Sam.* 1. 17.

And David Lamented, with this Lamentation, over Saul, and over Jonathan his Sonne. Alſo hee bad them teach the children of Judah the uſe of the Bow.

But the Connexion Is excellent. For that is the moſt *Souldier-like-Sorrow*, which in *middeſt of griefe* can give *Order*, for Revenge,

Revenge, on such as have slaine their Friends.

Our generall *Fast* was first appointed to be. meane the *Massacre* of our Brethren in *Ireland*. But it is in vaine, to have a *Finger in the Eye*, if we have not also a *Sword in the other hand*; Such tame lamenting of lost friends is but *lost lamentation*. We must bend our *Bowes* in the *Camp*, as well as our *knees* in the *Churches*, and second our posture of Piety with martiall provisions.

X.

No ſtoole of wickedneſſe.

SOme times I have diſputed with my ſelfe, which of the two were moſt guilty. *David who ſaid in haſt all men are* * *lyars*, or that wicked man who * *ſat and ſpake againſt his Brother, and ſlandered his owne Mothers Sonne.*

* Pſal. 115 11.

* Pſal. 50. 20.

David ſeemes the greater offender; for Mankind might have an *action of defamation* againſt him, yea, he might juſtly be *challenged* for giving

all men the *lye*. But marke *David* was *in haſt*, he ſpake it *in Tranſitu*, when he was paſſing, or rather poſting by, or if you pleaſe, not *David*, but *Davids Haſte* raſhly vented the words. Whereas the other *Sate*, a ſad ſolemne, ſerious, premeditate, deliberate poſture, his malice had a full *blow* with a ſteddy hand, at the credit of his Brother. Not to ſay that SATE carries with it the countenance of a Iudiciall proceeding, as if he made a *Seſſion* or *Bench-buſineſſe* thereof, as well condemning as accuſing unjuſtly

Lord

Lord, pardon my *curſory*, and preſerve me from *ſedentary* ſinnes. If in haſte or heate of paſſion I wrong any, give me at leiſure to aske thee and them forgiveneſſe. But O let me not *ſit by it*, ſtudiouſly to plot, or project miſchiefe to any out of *malice prepenſe*. To ſhed bloud, in coole bloud, is bloud with a witneſſe.

XI.

By Degrees.

SEe by what ſtaires * wicked * *Ahaz*, did

* 2 Kings. 16.

climb up to the heigth of prophaneſſe.

Firſt he * *ſaw an Idolatrous Altar* at *Damaſcus.*

* *Verſe* 10 Our eyes when gazing on ſinfull Objects are out of their *calling* and Gods *keeping.*

Secondly *he lik'd it.* There is a ſecred Faſcination in *ſuperſtition*, and our ſoules ſoone bewitched, with the *gawdineſſe* of falſe ſervice from the ſimplicity of Gods worſhip.

Thirdly *he made the*

* *Ver.* 11. *like to it.* And herein *Vriah* the *Prieſt* (*Patron*) and *Chaplaine* well met was the *Midwife* to de-

ver the *Mother-Altar* of *Damaſcus* of a *Babe*, like unto it, at *Hieruſalem*.

Fourthly *He* * *ſacrificed on it*. What elſe could be expected, but that when he had *tuned* this new inſtrument of *Idolatry*, he would *play* upon it. * *Ver.* 13.

Fifthly, *he commanded the* * *People to doe the like*. Not content to confine it to his perſonall impiety. * *Ver.* 15.

Laſtly, *he removed Gods Altar away*. That venerable *Altar*, by divine appointment peaceably poſſeſſ'd of the place, for 200. yeares and upwards, muſt now be violently ejected

jected by a ufurping *Upſtart*.

No man can be ſtarke naught at once. Let us ſtop the progreſſe of ſin in our Soule at the firſt Stage, for the further it goes, the faſter it will increaſe

XII.

The beſt Bedmaker.

WHen a good man is ill at eaſe, God promiſeth *to make all his* * *Bed in his ſickneſſe*. Pillow, Bolſter, Head, feet, ſides, *all his bed*. Surely that God who made him, knowes

* Pſal. 41. 3.

knowes ſo well his meaſure and temper, as to make his bed to pleaſe him. Herein his Art is excellent, not fitting the Bed to the perſon, but the perſon to the Bed, inſuſing *patience* into him.

But O how ſhall God make my Bed, who have no bed of mine owne to make? Thou foole, hee can make thy not having a bed, to be a bed unto thee. when Jacob ſlept on the * ground who would not have had his hard lodging, therewithall to have his heavẽly *dreame*? Yea the poore woman in *Jerſey*, * which in the

* Gen. 28. 12.

* Fox Martir 3. volum.

reigne of Queen *Mary*, was delivered of a *child*, as she was to be burnt at *the Stake*, may be said to be *brought to bed* in the fire. Why not? If Gods justice threatned to cast * *Jezabel into a Bed of fire*, why might not his mercy make, the very *flames* a soft bed to that his patient Martyr.

* Rev. 2. 22.

XIII.

When begun, ended.

THe Scripture giveth us a very short account of some Battailes, as if they were *flightes* without

without *fights*, and the Armies parted as ſoone as met. as *Gen* 14. 10. 1 *Sam.*31.1 2 *Cro.* 25. 22.

Some will ſay the ſpirit gives in onely the *ſumme of the ſucceſſe*, without any particular paſſages in acheiving it. But there is more in it, that ſo little is ſaid of the fight. For ſometime the *Queſtion of the Victory*, is not diſputed at all, but the bare propounding decides it. *The ſtand of Pikes*, oftimes *no ſtand*, & the *footemen ſo fitly called as making* more uſe of their *feet* then their *hands*. And when God

ſends a *qualme of feare* over the ſouldiers hearts, it is not all the skill and valour of their commanders, can give them a cordiall.

Our late Warre hath given us ſome inſtances hereof. Yet let not men tax their Armyes for cowardiſe, it being probable, that the badneſſe of ſuch as ſtaid at home of their *reſpective ſides*, had ſuch influence on thoſe in field, that Souldiers hearts might be feare-broken, by the ſcore of their ſinnes, who were no Souldiers.

XIIII. *Too*

XIIII.

Too late, Too late.

THe Elder Brother laid a * ſharpe and true charge againſt his Brother prodigal, for his riot and luxury. This nothing affected his Father, the mirth, meat, muſick at the feaſt, was notwithſtanding no whit abated. Why ſo? Becauſe the elder Brother was the younger in this reſpect, & came too late. The other *had got the ſpeed of him*, having firſt accuſed him-

* Luke 15. 14.

himselfe, (9 verses before) and already obtained his pardon.

Satan, (to give him his due) is my Brother, and my elder by creation. Sure I am, hee will be my greivous accuser. I will endeavour to prevent him, first condemning my selfe to God my Father. So shall I have an *Act* of *indempnity* before he can enter *his action* against mee.

XV. *Lawfull*

XV.

Lawfull Stealth.

I find two (husband and wife) both ſtealing, and but one of them guilty of felony. *And Rachel* * *had ſtolne the Images that were her Fathers, and Jacob ſtole away unawares to Laban the Syrian.* In the former a complication of Theft lying, ſacriledge, and Idolatry; In the latter no ſin at all. For what our conſcience tels us is lawfull, and our diſcretion, dangerous, it is both conſcience

* Gen. 31. 19.

ſcience and diſcretion to doe it with all poſſible ſecrecy. It was as lawfull for *Jacob* in that caſe privately to ſteale away, as it is for that man, who findes the *Sun-ſhine* too hot for him, to walke in the *ſhade.*

God keep us from the guilt of *Rachels* ſtealth. But for *Jacobs ſtealing* away, one may confeſs the *fact*, but deny the fault therein. Some are ſaid to have gotten *their life for a prey* if any, In that ſenſe, *have preyed on*, (or if you will) *plundered* their own liberty, ſtealing away from the place, where they

they conceived their ſelves in danger, none can juſtly condemne them.

XVI.

Text improved:

I Heard a Preacher take for his Text, *Am I not thy Aſſe, * upon which thou haſt ridden ever ſince I was thine unto this day, was I ever wont to doe ſo unto thee?* I wondred what he would make thereof, fearing hee would ſtarve his Auditors for want of matter. But hence he obſerved.

* Num. 22. 30.

1. *The ſilieſt and ſimpleſt*

pleſt being wronged, may juſtly ſpeake in their owne defence.

2. *Worſt men, have a good Title to their owne Goods.* Balaam a Sorcerer, yet the Aſſe confeſſeth twiſe he was *his*.

3. *They who have done many good offices, and faile in one, are often not onely unrewarded for former ſervice, but puniſhed for that one offence.*

4. *When the creatures formerly officious to ſerve us, ſtart from their wonted obedience (as the Earth to become barren and Aire peſtilential) man ought to reflect on his owne ſinne as the*

the ſole cauſe thereof.

How *fruitfull* are the ſeeming *Barren* places of *Scripture*. Bad *Plow-men*, which make *Balkes* of ſuch *Ground*. Whereſoever the ſurface of Gods *Word* doth not *laugh* and *Sing* with *Corne*, there the heart thereof within is merry with *Mines*, affording, where-not plaine matter, hidden myſteries.

XVII.

The Royall bearing.

GOd is ſaid to have brought the *Iſrae-*

lites

lites out of *Ægypt* an
* Exod. 19 4. * *Æagles-wings*. Now *Eagles*, when removing their *Young-ones*, have a different poſture from other Foule, proper to themſelves (fit it is that there ſhould be a *diſtinction* betwixt *Soveraigne* and *Subjects*) carrying their *prey* in their *Talons*, but young ones on their backs, ſo interpoſing their whole bodyes betwixt them and harme. The Old *Eagles body*, is the young *Eagles-ſheild*, and muſt be ſhott through, before her young ones can be hurt.

Thus God, in ſaving the

the *Iewes*, put himſelfe betwixt them and danger. Surely God ſo *loving* under the law, is no leſſe *gracious* in the *Goſpell:* Our ſoules are better ſecured, not onely above his Wings, but in his body; *your life is hid* * *with Chriſt in God.* No feare then of harme, God firſt muſt be pierced, before wee can be prejudiced.

* Coloſ. 3. 3.

XVIII.

None to him.

IT is ſaid of our *Saviour*, his *Fan* * *is in his hand.* How

* Mat. 3. 12.

How well it fits him, and he it? could *Satans clutches* ſnatch the *Fan*, what worke would he make? He would *Fan*, as he doth **winnow*, in a *tempeſt*, yea, in a *Whirle-winde*, and blow the beſt away. Had *man* the Fan in his hand eſpecially in theſe diſtracted times, out goes for *Chaffe*, all *opoſite* to the *opinions* of his party. Seeming ſanctity wil carry it away from ſuch who with true, (but weak grace,) have ill natures and eminent corruptions.

* Luke 22. 31.

There is a kind of *darnell*, called *Lolium Muri-*

num

num becauſe ſo counterfeiting *Corne*, that even the Mice themſelves, (experience ſhould make them good *Taſters*,) are ſometimes deceived therewith. *Hypocrites* in like manner ſo act holineſſe, that they paſſe for Saints before men, whoſe cenſures often *barne* up the *chaffe*, and *burne* up the *graine*.

Well then! Chriſt for my ſhare. *Good luck have hee with his honour.* The *Fan* is in ſo good a *hand*, it cannot be mended. Onely his *hand*, who knowes *hearts* is proper for that employment.

XX.

Humility:

IT is a ſtrange paſſage, Rev.7.13,14. *And one of the Elders anſwered ſaying unto mee, what are theſe who are arrayed in white robes, and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, theſe are they who have come out of great Tribulation,* &c.

How comes the Elder when *asking* a queſtion to be ſaid to anſwer? On good reaſõ: for his *Quære* in effect, was a reſolution. He

He ask't St. *Iohn*, not becauſe he thought he could, but knew he could not anſwer. That *Johns* ingenuous confeſſion of his ignorance might invite the Elder to inform him.

As his *Queſtion* is called an *anſwer*, ſo Gods *Commands* are *Grants*. When he enjoynes us, *Repent*, *Believe*, *it is onely* to draw from us a free acknowledgment of our impotency to performe his commands. This confeſſion being made by us, what he enjoynes he will enable us to doe. Mans owning

owning his weakneſſe, is the onely *Stock* for God thereon to graft the grace of his aſſiſtance.

MEDI-

MEDITATIONS on the TIMES.

I.

Name-Generall.

Eber had a Sonne borne *in the dayes when the* * *Earth was divided.* Conceive we it just after the *Confusion of Tongues*, when Man-

*Gen. 10 25.

Mankind was parcelled out into ſeverall Colonies. Wherefore *Heber* to perpetuate the memorie of ſo famous an accident, hapning at the birth of his Sonne, called him *Peleg*, which in the Hebrew tongue ſignifieth *Partition* or *Diviſion*.

We live in a Land and Age of diſſention. Counties, Cities, Townes, Villages, Families, all divided in opinions, in affections. Each man almoſt divided from himſelfe, with feares and diſtractions. Of all the children, borne in Eng-

land

land within this laſt five yeares and brought to the Font, (or if that diſpleaſe, to the Baſon) to be baptized, every Male may be called *Peleg*, and Female, *Palgah* in the ſad Memoriall of the time of their Nativity.

III.

Woefull Wealth.

BArbarous is the *cuſtome* of ſome *Engliſh* People on the *Sea ſide*, to prey on the goods of poore ſhipwrack't *Merchants*. But more diveliſh in their deſigne, who

make falſe fires, to undirect Sea-men in a Tempeſt, that thereby from the right *Road*, they may be miſled into danger and deſtruction.

England hath been toſs'd with an *Hirricano* of a civill Warre. Some men are ſaid to have gotten great wealth thereby. But it is an ill leap when men grow rich *per ſaltum*, taking their *riſe* from the miſeries of a Land, to which their owne ſinnes have contributed their ſhare. Thoſe are farre worſe, (and may not ſuch be found?) who by cunning

ning insinuations, and false glosings, have in these dangerous dayes trained and betrayed simple men into mischeife.

Can their pelfe prosper? not got by valour or industry, but deceit; surely it cannot be wholsome, when every morsell of their meate is *Mummie*, (good Physick but bad food) made of the corps of mens estates. Nor will it prove happy, it being to be feared, that such who have been enriched with other men's Ruines, will be ruined by their own riches.

The child of Ten yeares, is old enough to remember the beginning of ſuch men's Wealth, and the man of threeſcore and ten is young enough to ſee the ending thereof.

III.

A new Plot.

WHen *Herod* had beheaded *Iohn* the *Baptiſt*, ſome might expect that his Diſciples would have done ſome great matter, in revenge of their Maſters Death. But ſee how they behave themſelves. *And his* * *Diſciples*

Disciples came and tooke up the body and buried it, and went and told Iesus. * Mat. 14. 12.

And was this all? and what was all this? Alasse poore men! It was some solace to their sorrowfull Soules, that they might lament their losse to a fast friend, who though for the present unable to helpe, was willing to pitty them.

Hast thou thy body unjustly imprisoned, or thy goods violently detained, or thy credit causelessly defamed? I have a designe whereby thou shalt revenge thy selfe, even goe and tell

IESUS. Make to him a plaine and true report of the manner and measure of thy sufferings, Especially there being a great difference betwixt IESVS then clouded in the flesh, and IESVS now shining in *glory*, having now as much pitty and more power to redresse thy greivances. I know it is counted but a cowardly Trick, for Boyes when beaten but by their equals, to cry that they'l *tell their Father.* But during the *present necessitie*, it is both the best wisedome and valour, even to complaine to

to thy *Father in Heaven*, who will take thy caſe into his ſerious conſideration.

IIII.

Providence.

MArvelous is Gods goodneſſe, in preſerving the young *Oſtridges*. For the old one, *leaveth her* * *Egges in the earth, and warmeth them in the duſt, forgetting that the foot may cruſh them, or that the wild Beaſt may breake them.* But Divine providence ſo diſpoſeth it, that the bare Neſt

* Iob. 39. 14.

hatcheth the Egges, and the warm'th of the ſandy Ground diſcloſeth them.

Many Parents (which otherwiſe would have been loving *Pelicans*) are by theſe unnaturall Warres, forced to be *Oſtridges* to their own children, leaving them to the Narrow mercy of the wide world. I am confident that theſe *Orphanes* (So may I call them whilſt their Parents are a live) ſhall be comfortably provided for. when worthy Maſter *Samuel Herne* famous for his living, preachiug, and writing lay on his death

Bed,

Bed, (rich onely in goodneſſe and children) his Wife made much womaniſh lamentation, what ſhould hereafter become of her little ones, *Peace* (*ſweet heart* ſaid hee) *that. God who feedeth the* * *Ravens will not ſtarve the Hernes.* A ſpeech cenſured as light by ſome, obſerved by others as propheticall, as indeed it came to paſſe, that they were well diſpoſed of. Deſpaire not therefore O thou Parent of Gods bleſſing for having many of his bleſſings, a numerous off-ſpring. But depend on his providence for

* Pſal 147 9.

for their *maintenance*: finde thou but *faith* to believe it, he will finde *meanes* to effect it.

V.

Coles * *for Fagot.*

* Pro. 25. 22.

IN the dayes of King *Edward* the *sixth* when *Bonner* was kept in Prison, reverend *Ridley* having his Bishoprick of *London* would never goe to *Dinner* at *Fulham* without the company of *Bonners* * Mother and Sister; The former alwayes sitting in a chaire, at the upper end of the Table

*Fox Martyrolog. 3. Volum. p. 432.

Table, theſe *Gueſts*, were as conſtant as *Bread* and *Salt* at the board, no meale could be made without them.

O the meekneſſe, and mildneſſe of ſuch men as muſt make Martyres! Active charity alwayes goes along with paſſive obedience.

How many Miniſters Wives & childrē, now adayes are outed of houſe and home ready to be ſtarved, How few are invited to their Tables, who hold the ſequeſtrations of their Husbands or Fathers benefices? Yea many of them are ſo farr from

from being bountifull, that they are not juſt, denying or detaining from thoſe poore ſoules that pittance, which the *Parliament* hath alotted for their maintenance.

VI.

Fugitives over taken.

THe City of *Geneva* is ſeated in the Marches of ſeverall Dominions, *France*, *Savoy*, *Switzerland*; Now it is a *Fundamentall Law* in that ſigniory, to give free acceſſe to all Offenders, yet ſo as to puniſh their offence

Offence, according to the cuſtome of that place wherein the fault was committed. This neceſſary ſeverity doth ſweep their ſtate from being the ſink of Sinners, the *Rendevouz of Rogues*, and *Head-Quarters* of all Malefactors, which otherwiſe would fly thither in hope of Indempnity. Herein I highly aprove the *Diſcipline of Geneva.*

If we ſhould live to ſee *Churches* of ſeverall *Governments* permitted in *England*, it is more then probable that many Offenders, not out of con-

conſcience, but to eſcape *Cenſures*, would fly from one *Congregation* to another, What * *Nabal* ſaid ſullenly and ſpightfully, one may ſadly foreſee, & fore-ſay of this Land, *many ſervants now adayes will breake every man from his Maſter*; many guilty perſons abandoning that Diſcipline under which they were bred and brought up, will ſhift and ſhelter themſelves under ſome new Model of *Government*. Well were it then if every man, before he be admitted a Member of a new *Congregation*, doe

* 1 Sam. 25. 10.

doe therein firſt, make ſatisfaction for ſuch ſcandalous ſinnes, whereof he ſtands juſtly charged in that Church which he deſerted. This would conduce to the advanceing of vertue and the retrenching of notorious licentiouſneſſe.

VII

Both and Neither.

A City was built in *Germany* upon the River *Weſer*, by *Charles* the Emperour, & *Vuidekind*, Firſt *Chriſtian-Duke* of *Saxony*; and becauſe

cauſe both contributed to the Structure thereof, it was called * MYNE-THYNE, (at this day, by corrupt pronunciation *Mindin*) to ſhew the joynt-intereſt both had in the place.

*Munſters coſmog. li. 3. cap. 450.

Send *Lord*, in thy due time, ſuch a *Peace* in this Land, as *Prince* and *People* may ſhare therein; that the *Soveraigne* might have what hee juſtly calls *myne*, his lawfull *Prerogative*, and leave to the *Subjects* their *Propriety*. Such may be truely termed an *Accommodation* which is *ad commmodum utriuſq;*

for

for the benefit of both parties concerned therein.

VIII.

Fed with Fasting.

THe *Salmon* may passe for the *Ridle* of the River. The oldest fisherman never as yet met with any meate in the maw thereof, thereby to advantage his conjecture on what *Bil of fare* that fish feedeth. It eats not flys with the Pearch, nor swollowes wormes with the Roach, nor suckt dew with the Oisters, nor devoureth his fellow fishes

fiſhes with the Pike, what hath it in the water, but the water? yet Salmons grow great, and very fat in their ſeaſon.

How doe many (exiles in their owne country) ſubſiſt now adayes of nothing, and wandering in a wilderneſſe of want (except they have *Manna* miraculouſly from Heaven) they have no *meate* on earth from their owne *meanes*. At what *Ordinary* or rather *Extraordinary* do they *diet*? that for all this have cheerefull faces, light hearts, and merry countenances. Surely ſome ſecret

cret comfort ſupports their ſoules. Such never deſire, but to make one *meale* all the days of their lives, on the * *continuall Feaſt of a good conſcience.* The Fatteſt *Capons* yeild but ſad *Merry-thoughts* to the greedy *Glutton*, in compariſon of thoſe delightfull dainties which this *Diſh* dayly affords ſuch, as feed upon it.

* Pro. 15. 15.

IX. *Bare*

IX.

Bare in fat Paſture.

FOrreſters have informed mee, that *Out-lodging Deere* are ſeldom ſeen to be ſo fat as thoſe as keep themſelves within the Parke. Whereof they aſſigne this Reaſon that thoſe Straglers (though they have more ground to range over, more Graſſe and Graine to take their repaſt upon, yet they) are in conſtant feare as if conſcious, that they are *Treſpaſſers*, being out of the *Protection*, becauſe

becauſe out of the *Pale* of the *Parke*. This makes their *Eyes* and *Eares* alwayes to ſtand *Sentinells* for their *mouthes*, leaſt the Maſter of the ground purſue them for the dammage done unto him.

Are there any which unjuſtly poſſeſſe the *Houſes* of others? Surely ſuch can never with quiet and comfort enjoy either their places or themſelves. Thy alwayes liſten to the leaſt Noiſe of *Newes*, ſuſpecting the *Right owner* ſhould be reeſtated, whoſe reſtitution of neceſſity inferres the others Ejection, *Lord* grant

that though my meanes be never ſo ſmall, grant they may be *my meanes*, not wrongfully detained from others, having a truer Title unto them.

X.

Much good doe you.

*Plutarch moralls.

ONe * *Nicias* a Philoſopher having his *ſhooes* ſtollen from him, *may they* (ſaid he) *fit his feet that tooke them away.* A wiſh at the firſt view very harmeleſſe, but there was that in it, which poyſoned his charity into a malicious re-

venge

venge. For he himſelfe had *hurl'd* or *crooked feet*, ſo that in effect he wiſh'd the Theefe to be *lame*.

Whoſoever hath *plundred* mee of my *Bookes* and *Papers*, I freely forgive him; and deſire that he may fully underſtand & make good uſe thereof, wiſhing him more joy of them, then he hath *right* to them. Nor is there any *Snake*, under my *Herbes*, nor have I (as *Nicias*) any Reſervation, or latent *Senſe* to my ſelfe, but from my heart doe deſire, that to all purpoſes and intents my *Bookes* may be bene-

ficiall unto him. Onely requesting him, that one passage in his (lately my) *Bible* [namely Eph 4. 28.] may be taken into his serious consideration.

XI.

The use of the Alphabet.

THere was not long since a devout, but ignorant *Papist* dwelling in *Spaine*. He perceived a necessity of his owne private Prayers to God, besides the *Pater Nosters*, *Ave Maries*, &c. used of course in the Romish Church. But so simple

was

was he, that how to pray hee knew not. Onely every morning humbly, bending his knees, and lifting up his Eyes, and hands to Heaven, he would deliberately repeate the Alphabet. *And now* (ſaid he) *O good God put theſe letters together to ſpell ſyllables, to ſpell words, to make ſuch ſenſe,* as may bee moſt to thy glory, and my good.

In theſe diſtracted times, I know what generalls to pray for. Gods glory, Truth and Peace, his Majeſties honour, Priviledges of Parliament, liberty of Subjects,

&c. But when I deſcend to particulars, whē, how, by whom I ſhould deſire theſe things to be effected I may fall to that poore-pious mans. A. B. C. D. E. *&c.*

XII.

The good effect of a bad cauſe.

GOd in the Leviticall Law, gave this reward, to the *woman* cauſeleſly ſuſpected of her *Iealous husband*, that the *bitter water*, which ſhe was to drinke in the *Prieſts preſence*, ſhould not

not onely doe her no harme, but alſo procure her children, * if barren before. that water (drunk by her to quench the *fire of her husbands jealouſie*,) proved like the *Spaw* unto her, ſo famous for cauſing fruitfulneſs. Thus her innocence was not onely cleared, but crowned.

* Numb. 5. 28.

His gracious Majeſty hath been ſuſpected to be Popiſhly inclined. A ſuſpition like thoſe *muſhroomes*, which Pliny * recounts amongſt the miracles in nature, becauſe *growing without a Rooote*. Well he hath paſſed his

* Nat. hiſt. lib. 19 ch. 2.

purgation, a bitter *Mornings-Draught*, hath he taken *downe* for many yeares together.

See the operation thereof; his constancy in the *Protestant Religion*, hath not onely been assured to such who unjustly were jealous of him, but also by Gods blessing, he dayly growes greater, in men's hearts, pregnant with the love and affection of his subjects.

XIII. *The*

XIII.

The child-man.

John Gerſon the pious and learned *Chancelour* of *Paris*, beholding and bemoaning the generall corruption of his Age, in doctrine and manners, was wont to get a * *Quire* of little children about him, and to intreate them to pray to God in this behalfe. Suppoſing their prayers, leaſt defiled with ſinne, and moſt acceptable to heaven.

* In his life juxta finem.

Men now adayes are ſo infected with malice,

that little children are the beſt *chaplaines* to pray for their Parents. But O where ſhall ſuch be found, not reſenting of the faultes and factions of their Fathers? *Gerſons* plot will not take effect. I will try another way.

I will make my addreſſe to the *Holy child Jeſus*, So is he ſtiled * even when glorified in *Heaven*; not becauſe he is ſtill under *Age* (like *Popiſh Pictures*, placeing him in his *Mothers* armes and keeping him in his conſtant infancy) but becauſe with the ſtrength and

* Act. 4. 27.

and perfection of a man he hath the Innocence and humility of a *child*. *Him* onely will I employ to interceed for me.

XIIII.

Worse, before better.

STrange was the behaviour of our Saviour, towards his beloved *Lazarus*, * informed by a messenger of his sickness *he aboade two dayes still in the place where I was.* Why so slow? bad sending him, or to him, on a dying mans errands. But the cause was, because

* John 11 6.

Lazarus was not bad enough for *Christ* to cure, intending not to recover him from ſickneſſe, but revive him from Death, to make the glory of the miracle greater.

England doth lie deſperately ſick, of a violent diſeaſe in the Bowels thereof. Many meſſengers we diſpatch (monthly faſts, weekly Sermons, daily Prayers) to informe God of our ſad condition. He ſtill ſtayes in the ſame place, yea, which is worſe, ſeemes to go backward, for every day leſſe likely-hood, leſſe hope of helpe. May not this bee the

the reaſon that our *Land* muſt yet bee reduced to more extremity, that God may have the higher honour of our Deliverance.

XV.

All ſinne, all ſuffer.

THE Mariners that guided the ſhip in the Tempeſt, *Acts* 27.32. had a deſigne for their owne ſafety with the ruine of the reſt; intending (under pretence of caſting out an Anchor) to eſcape in a *Boate*, by themſelves. But the Soldiers

diers prevented their purpoſe, and *cut off the cord of the Boate, and let it fall into the Sea. One and all: all ſinck*, or *all ſave*. Herein their *Martiall Law* did a piece of exemplary Juſtice.

Doe any intend willingly (without ſpeciall cauſe) to leave the Land, ſo to avoid that miſery which their ſinnes with others have drawne upon it; might I adviſe them, better *mourne in*, then *move* out of Sad Zion. Hang out the * *Scarlet lace* at the caſement, (eyes made red withſorrow for ſinne) but ſlide not

* Joſh. 2.

not downe out of the *window* without better warrant. But if they be diſpoſed to depart, and leave their native *Soyle*, let them take heede their *Fly-boate* meets not with ſuch *Souldiers* as will ſend them back, with ſhame and ſorrow, into the *Ship* againe.

XVI.

Eate worthily.

SAul being in full purſuite of the flying *Philiſtines* made a *Law*, that no *Iſraelite ſhould* * *eat untill evening*. But it was the judgement of *Jonathan*

* Sam. 14. 24.

than that the Army if permitted to eate had *done* greater *execution* on their *Enemies*. For *time* ſo *loſt* was *gained* being layed out in the neceſſary *refection* of their *bodyes*.

Yea marke the *iſſue* of their long *faſting*. The People at *night* coming with ravenous *Appetites did eat the fleſh with the* **bloud*, to the *provoaking of* Gods *anger*.

*Verſ. 32.

Many *Engliſh people* having conquered ſome *fleſhly luſts which fight againſt their ſoules*, were ſtill *chaſing* them, in hope finally to ſubdue them.

Was

Was it a pious or politique *deſigne* to forbid ſuch the *receiving of the Sacrament*; their *ſpirituall* food?

I will not poſitively conclude that ſuch if ſuffered to *ſtrengthen* themſelves with that heavenly repaſt, had thereby been enabled more effectually to cut downe their corruptions. Onely two things I will deſire.

Firſt that ſuch *Jonathans*, who by breaking this *cuſtome* have found benefit to thēſelves, may not be condemned by others. 2ly I ſhal pray that two *hungry yeares* make not

not the third a *glutton*. That *Communicants, two twelve moneths* together forbidden the *Lords Supper*, come not, (when admitted thereunto) with better *ſtomach* then *heart*, more *greedineſſe* then *preparation*.

XVII.

Devotions Duplicat.

WHen the *Iewiſh Sabbath* in the *Primitive times*, was newly changed into the *Chriſtians-Lords.day*, many devout people, twiſted *both together* in their *Obſer-*

Obſervation, abſtaining from *ſervile-Workes*, and keeping both *Saturday* and *Sunday* wholy for holy *Employments.*

During theſe *Civill Warres*, *Wedneſday* and *Fryday Faſts* have been appointed by *Different Authorities.* What harme had it been, if they had been both generally obſerved.

But alas! When two *Meſſengers* being ſent together on the ſame *Errand fall out* and *fight* by the *way*, will not the *worke* be *worſe* done then if *none* were *employed?* In ſuch a *Paire of faſts* it is

to

to be feared that the diviſions of our *Affections* rather would increaſe then abate Gods *Anger* againſt us.

Two *Negatives* make an *Affirmative*. Dayes of humiliations are appointed for men to deny themſelves, and their ſinfull *Luſts*. But doe not our two *Faſts* more Peremptorily affirme and avouch our mutuall *malice* and *hatred*? God forgive us, we have *cauſe* enough to keepe ten but not *care* enough to keepe *one monethly day* of *huiliation*.

Law

XVIII.

Law to themſelves.

SOme 60. *yeares* ſince in the *Univerſity* of *Cambridge* it was ſolemnly debated betwixt the *Heads*, to debarre young *Schollers* of that *liberty* allowed them in *Chriſtmas*, as *inconſiſtent* with the diſcipline of *Students*. But ſome grave *Governours* maintained the good uſe thereof, becauſe thereby in twelve dayes they more diſcover the *diſpoſitions* of *Schollers* then in twelve moneths be-

before. That a vigilant vertue indeed, which would be earely up at prayers and *Study*, when all *Authority* to *punish* lay a *sleepe*.

Vice these late yeares hath *kept open house* in *England*. Welcome all *commers* without any examination. No *Penance* for the *Adulterer*, *stocks* for the *drunkard*, *Whip* for the *petty Larciner*, *Brand* for the *Felon*, *Gallowes* for the *Murderer*.

God all this time *us tries* as he did * *Hezekiah*, *that he might know all that is in our hearts*, Such as now are

* Cro. 2. 32. 31.

are chaft, ſober, juſt, true, ſhew themſelves acted with a higher *Principle* of *Piety*, then the bare avoyding of *Puniſhment.*

XX.

The new diſeaſe.

THere is a *deſeaſe* of *Infants* (and an *Infant-diſeaſe*, having ſcarcely as yet gotten a proper *name* in *Latin*) called the *Ricketts*. Wherein the *Head* waxeth too *great*, whil'ſt the *Legges*, and *lower parts* waine too *Little*. *A woman* in the

the *Weſt* hath happily *healed* many, by *Cauterizing* the *Veine* behind the Eare. How proper the *Remedy* for the *Malady* I engage not, *experience* oftimes out-doing *Art*, whil'ſt wee behold the Cure eaſily effected, and the naturall cauſe thereof hardly aſſigned.

Have not many now *adaies* the ſame *ſickneſſe* in their *Soules*? their Heads ſwelling to a vaſt proportion, and they wõderfully inabled with *knowledge to diſcourſe*. But alaſſe how little their *Leggs*? Poore their *Practiſe*, and lazy their *Walking*

king in a godly converſa-tion. Shall I ſay that ſuch may be cured by ſearing the *Veine in their Head*, not to hurt their hea-ring, but hinder the (itch-ing) of their eares.

Indeed his *Tongue* deſerves to be burnt, that tlekes of ſearing the eares of others; For *faith commeth by hearing*. But I would have men not heare fewer *Sermons*, but *heare* more in *hearing* fewer *Sermons*. Leſſe *Preaching* better *heard*, (*Reader* lay the *Emphaſis*, not on the word *Leſſe*, but on the Word *better*) would make a wiſer and ſtronger

ſtronger *Chriſtian*, digeſting the Word from his *head* into his *heart* to practice it in his *Converſation*.

MEDI-

MEDITATIONS on all kind of PRAYERS.

I.

Newly awaked.

BY the *Leviticall* Law, the *firſtling* of every cleane *Creature* which opened the * *Matrix* was holy to God. By the morall Analogy thereof, this firſt *glance* of mine Eyes, is

* Exod. 34. 19.

due to him. By the cuſtome of this Kingdome, there accreweth to the Land-Lord a fine and Herriot from his Tenant, taking a further Eſtate in his Leaſe. I hold from God this clay Cottage of my Body; (An homely Tenement, but may I in ſome meaſure be aſſured of a better before outed of this.) Now being raiſed from laſt nights ſleepe I may ſeeme to renue *a life*. What ſhall I pay to my Land-Lord? even the beſt quick creature which is to be found on my Barren *Copy-hold* namely the *calves of my lips*,

lips, praiſing him for his Protection over mee. More he doth not aske, leſſe I cannot give, yea ſuch is his goodneſſe and my weakneſſe, that before I can give him thankes, he giveth me to be thankfull.

II.

Family-Prayer.

LOng have I ſearch't the *Scriptures* to find a poſitive precept enjoyning, or precedent obſerving dayly Prayer in a *Family*, yet hitherto have found none proper

for my purpose. Indeed I read, that there was a * *yearely Sacrifice* offered at Bethlehem for the Family of *Iesse*; but if hence we should inferre *Household holy dutyes*, others would conclude they should onely be Annuall. And whereas it is said, *poure out thine indignation on the heathen, and on the Families which have not called on thy name*, the word taken there in a large acception reproveth rather the want of nationall, then domesticall service of God.

* 1 Sam. 20. 29.

But let not prophaneſſe improve it ſelfe, o

cen-

censure family-Prayer for *will-worship*, as wanting a warrant in Gods word. For where God injoyneth a generall duty as to serve and feare him, there all particular meanes, (whereof Prayer a Principall) tending thereunto are commanded. And surely the Pious Households of * *Abraham*, * *Iosua*, and * *Cornelius*, had some holy Exercises to themselves, as broader then their personall devotion, so narrower then the publique service, just adequate to their owne private family.

* Gen. 18. 19.
* Josh 24. 15.
* Acts 10. 2.

III.

Selfe without Other-selfe.

SOme loving Wife may perchance be (though not angry with) grieved at her *Husband*, for excluding her from his Private Prayers, thus thinking with herselfe; *Must I be discommoned from my Husbands Devotion? what? Severall Closset-Chappells, for those of the same Bed and Board? Are not our credits embarqud in the same Bottom, so that they swim*

swim or sinke together? *May I not be admitted an Auditour at his Petitions, were it onely to say AMEN thereunto?*

But let such a one seriously consider what the * *Prophet* saith, *The Family of the House of David apart, and their Wives apart; the Family of the House of* Nathan *apart, & their Wives apart.* Personall private Faults must be privately confessed. It is not meet, shee should know all the *Bosom* sins of him, in whose *Bosom* she lieth. Perchance being now offended, for not hearing her Hus-

* Zach 12 12.

bands Prayers she would be more offended, if shee heard them. Nor hath she just cause to complaine, seeing herein *Nathans* Wife, is equall with *Nathan* himselfe; what liberty she alloweth, is allowed her, and may as well as her Husband claime the priviledge privately and *Apart* to power forth her soule unto God in her daily devotions.

Yet man and wife, at other times ought to communicate in their prayers, all other excluded.

IV. *Groanes*

IV.

Groanes.

HOw comes it to paſſe that *Groanes* made in men by Gods Spirit *cannot bee uttered*? I finde two Reaſons thereof. Firſt, becauſe thoſe *Groans* are ſo low, and little, ſo faint, fraile, and feeble, ſo *next to nothing*; theſe *ſtill-borne Babes* only *breath* without crying.

Secondly, becauſe ſo much diverſity, yea contrariety of Paſſion, is crowded within the

compaſſe of a *Groane*. In it is comprized ſorrow for our ſins, joy in Chriſt, fear of hell, hope of heaven, love of God, hatred of ſinne. Now as when many men at the ſame time preſſing out at a narrow *Wicket*, all ſtick, and ſtop each other, ſo no wonder if ſo many paſſions at the ſame time, ſtriving to *vent* themſelves at the narrow *Outlet* of a *Groane*, are ſtayed from being expreſſive, and the Groane become unutterable.

How happy is their condition, who have God for their *Interpreter*,

ter? who not onely underſtands what they do, but what they would ſay. *Daniel* could tell the meaning of the *Dreame*, which *Nebuchadnezzar* had forgotten. GOD knowes the meaning of thoſe *Groanes* which never as yet knew their *owne meaning*, and underſtands the *Senſe* of thoſe *Sighes*, which never underſtood themſelves.

V. *Ejacu-*

V.

Ejaculations their use.

Iaculations are short Prayers, darted up to God on emergent occasions. If no other Artilery had been used this last seven yeares in England, I will not affirme more soules had been in heaven, but fewer corpes had been buried in Earth. O that with *David* we might have said *my heart* * *is fixed*, being lesse busied about *fixing of Muskets*.

* Psal. 37. 7.

The principall use of *Ejacu-*

Ejaculations, is againſt the *fiery* * *dartes* of the Evill. Our *Adverſary* injects, (how he doth it God knowes, that hee doth it we know,) bad motions into our hearts, and that we may be as nimble with our *Antidotes*, as he with his *poyſons*, ſuch ſhort prayers are proper and neceſſary. *In bard Havens* (ſo choacked up with the envious ſands that great Ships *drawing many foote water* can not come neare) lighter and leſſer *Pinnaſſes* may freely and ſafely arive. When wee are *time-bound*, *place-bound*

* Epheſ. 6. 16.

bound, or *person bound*, so that wee cannot compose our selves to make a large solemn prayer, this is the right instant for Ejaculations, whether *orally uttered*, or onely poured forth inwardly in the heart.

VI.

Their Priviledge.

Iaculations take not up any roome in the Soule. They *give liberty of callings*, so that at the same *instant* one may follow his proper vocation. The husbandman may dart

dart forth an *Ejaculation* and not make a *balke the more*. The Seaman never the leſſe ſteere his ſhip right, in the dark'ſt night. Yea the Soldier at the ſame time, may *ſhoot out* his Prayer to God, and aime his Piſtoll at his Enemy, the one better hitting the marke for the other.

The feild wherein Bees feed is no whit the barer for their biting, when they have tooke their full repaſt on flowers or graſſe, the Ox may feed, the ſheep fat on their reverſions. The reaſon is becauſe thoſe little chymiſts

miſts deſtil onely the refined part of the floure, leaving the groſſer ſubſtance thereof. So *Ejaculations* bind not men to any bodily obſervance, onely buſie the ſpirituall half, which maketh them conſiſtant with the proſecution of any other Imploiment.

VII.

Extemporary Prayers.

IN Extemporary prayer what men moſt *admire* God leaſt regardeth. Namely the volubility of the tongue. Herein *a Tertullus*

tullus may equal, yea exceed Saint. *Paul* himſelfe *whoſe* * *ſpeech was but meane.* O, it is the heart, *keeping time and tune* with the voyce which God liſtneth unto. Otherwiſe the nimbleſt Tongue tires, and loudeſt voyce growes dumbe before it comes halfe way to heaven. *Make it* (ſaid God to Moſes) *in all* * *things, like the patterne in the mount.* Onely the conformity of the wordes with the *mind*, mounted up in heavenly Thoughts is acceptable to God. The *gift* of extemporary Prayer, ready

* 2 Cor. 10. 10.

* Heb. 8. 5.

ready utterance may be bestowed on a Reprobate, but the *grace* thereof, [religious affections] is onely given to Gods Servants.

VIII.

Their causeleſſe Scandall.

SOme lay it to the charge of Extemporary prayers, as if it were a diminution to Gods Majesty to offer them unto him, because (alluding to Davids expression to * Ornan the Jebusite,) they *cost nothing*, but come without any paines or industry to pro-

* 2 Sam. 24.24.

provide them. A moſt falſe aſperſion.

Surely preparation of the heart, (though not premeditation of every word) is required thereunto. And grant the party praying at that very inſtant fore-ſtudieth not every expreſſion, yet ſurely he hath formerly laboured with his heart and tongue too, before he attained that *dexterity of utterance*, properly and readily to expreſſe himſelfe. Many houres in night no doubt he is waking, and was by himſelfe practiſing *Scripture phraſe*, and the *language*

of

of Canaan, wl ilſt ſuch as cenſure him, for his lazineſſe, were faſt a ſleep in their Feds.

Suppoſe one ſhould make an entertainment for ſtrangers with fleſh, fiſh, foule, Veniſon, fruit, all out of his owne fold, field, ponds, Parke, Orchard, will any ſay that this feaſt coſt him nothing who made it? Surely although *all grew on the ſame*, and for the preſent he bought nothing *by the penny*, yet he or his Anceſtors for him did at firſt dearely purchaſe theſe home-accommodations, when that this entertainement

tertainment did ariſe.

So the party who hath attained the faculty and facility of extemporary Prayer, (the eaſie *act* of a laborious habit) though at the inſtant not appearing to take paines, hath bin formerly induſtrious with himſelfe, or his parents with him (in giving him pious education) or elſe hee had never acquired ſo great perfection, ſeeing only long practice makes the Pen of *a ready writer.*

IX. *Night-*

IX.

Night-Prayer.

DEath in Scripture is compared to *Sleepe*. Well then may my *night-Prayer* be resembled to *making my will*. I will be carefull not to die *intestate*; as also not to deferre my *will-making*, till I am not *Compos mentis* till the *Lethargie* of *drousinesse* seize upon mee.

But being in perfect memory I bequeath my soule to God; the rather because I am sure the *Divell* will accuse mee when *sleeping*

sleeping. O the advantage of ſpirits above bodyes! If our *Clay-Cottage* be not cooled with reſt, the *Roofe* falls a *fire*. Satan hath no ſuch need: the * *Night* is his fitteſt *time*. Thus mans *Vacation* is the *Terme* for the *Beaſts* of the *Forreſt*, they move moſt, whil'ſt he lies quiet in his bed. * Rev. 12. 10.

Leaſt therefore, whilſt *Sleeping* I be *out-lawed* for want of *appearance* to *Satan's* charge, I committ my *cauſe* to him, *who neither ſlumbers nor ſleepes*; ANSWER FOR ME O MY GOD.

X.

A Nocturnall.

David surveying the *Firmament*, brake forth into this consideration, *When I considered the Heavens the worke of thy Fingers, the* Moon & the ſtarres, which thou haſt created; What is man &c.*

*Pſal. 8. 3.

How cometh he to mention the *Moone* and *Starres*, and omitt the *Sunne*. The other being but his *Penſioners*, ſhining with that exhibition of *Light*, which the bounty of the *Sun* alots them.

It

It is anſwered; this was *Davids night-meditation*, when the *Sunne* departing to the *other World*, left the leſſer *lightes* onely *Viſible in Heaven*, and as the *Skie* is beſt beheld by *Day* in the *glory* thereof, ſo it is beſt ſurveyed by *Night*, in the *variety* of the ſame.

Night was made for man to *reſt* in. But when I cannot *ſleep*, may I with this *Pſalmiſt* entertaine my *waking*, with good *Thoughts*. Not to uſe them as *Opium*, to invite my corrupt nature to *ſlumber*, but to bolt out *bad thoughts*, which o-

therwiſe would poſſeſſe my ſoule.

XI.

Set Prayers.

SEt *Prayers* are prescript *Formes* of our own, or others *composing* ſuch are *lawfull* for any, and *needfull* for ſome to *uſe*.

Lawfull for any. Otherwiſe God would not have appointed the *Prieſts*, (preſumed of themſelves beſt able to *pray*) a *forme* of *bleſſing the people*. Nor would our *Saviour* have ſet us hi

his *Prayers*, which (as the *Towne-Buſhell* is the *Standard* both to meaſure *Corne*, and *other Buſhels* by,) is both a Prayer in it ſelfe, and a *pattern* or *plat-forme* of *Prayer*, ſuch as accuſe *Set-formes* to be *pinioning the wings of the Dove*, will by the *next returne* affirme that *Girdles* and *Garters* made to *ſtrengthen* and *adorne*, are ſo many *ſhackles* and *fetters*, which *hurt* and *hinder* mens free *motion*.

Needfull for ſome. Namely for ſuch *who* as yet have not attained (what all ſhould endeavour) to pray *extempore*,

by the *Spirit*. But as little *children*, (to whom the plaineſt and *eveneſt Roome* at firſt, is a *Labarinth*) are ſo ambitious of going, *an-hye-lone*, that they ſcorne to take the guidance of a Forme, or Bench to direct them, but will *adventure* by themſelves, though often to the *coſt* of a *knock* and a *fall*: So many confeſſe their *weaknes* in denying to confeſſe it, who refuſeing to be *beholden* to a *ſet-forme* of *Prayer*, preferre to ſay *non-ſence* rather then nothing in their *extempore* Expreſſions. More *modeſty*, and

no

no leſſe Piety it had been for ſuch men, to have *prayed* longer with *Set-formes*, that they might pray better without them.

XII.

The ſame againe.

IT is no baſe and beggerly *ſhift*, (arguing a narrow and neceſſitous heart) but a peice of holy and heavenly *Thrift* often to uſe the ſame Prayer againe. *Chriſts Practice* is my *Directory* herein, who the *third* time *ſaid the ſame* * *words*. * Mat. 26. 44.

A good Prayer is not like a *Stratagem* in *Warre* to to be uſed but once. No, the oftener, the better. The *cloathes* of the *Iſraelites* whilſt they wandered *fortie yeares in the Wilderneſſe*, never waxed *old* as if made of *Perpetuano* indeed. So a good *Prayer*, though often uſed is ſtill freſh and faire in the Eares and Eyesof Heaven.

Deſpaire not then thou ſimple Soule; who haſt no *exchange of Raiment*, whoſe *Prayers* cannot appeare every day, at heavens *Court*, in new *cloaths* Thou maiſt be as good a

Sub-

Subject, though not ſo great a *Gallant*, coming alwayes in the ſame ſute. Yea perchance the very ſame, which was thy Fathers and Grand-Fathers before thee, (a well compoſed *Prayer* is a good *Heire-toome* in a family, & may hereditarily be deſcended to many *Generations*,) But know thy comfort, thy *Prayer* is well know to heaven to it, which it is a conſtant cuſtomer. Onely adde new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new erected.

XIII.

Mixt-Prayers.

Mixt-Prayers are a methodicall compoſition, (no caſuall confuſion) of *extempore* and *Premeditate Prayers* put together. Wherein the *Standers*, ſtill are the ſame, and the *eſſentiall Parts*, (confeſſion of ſin, begging of Pardon, craving grace for the future, thanking God for former Favours &c.) like the *Bones* of the *Prayer* remaine alwayes unaltered. Whilſt the *moveable petitions*

Petitions (like the *fleſh* & *Colour* of thy *Prayers*) are added, abridged, or altered, as Gods *Spirit* adviſeth and enableth us, according to the emergencies of *preſent* occaſions.

In the *Mid-land-Sea Galleys* are found to be moſt uſefull, which partly *runne* on the *Legges* of *Oares*, and partly flye with the *Wings of Sailes*, whereby they become ſerviceable both in a *wind* and in a *calme*. Such the conveniency of *mixt-prayer*, wherein infuſed and acquired graces meet together, and men part-

ly move with the *breath* of the holy Spirit, partly *row* on by their owne Induſtry. Such *medley prayers* are moſt uſefull, as having the *ſtedineſſe* of *premeditate*, and the *activity of extemporary prayer*, joyned together.

XIIII.

Take your company along.

IT is no diſgrace for ſuch who have the guift and *grace of Extemporary prayer*, ſometimes to uſe a *ſet-forme*, for the benefit and behoof of others.

Iacob

Iaacob thongh he could have marched on a man's *pace*, yet was carefull not to over-drive the *children*, and *Eewes* * *big with young*. Let *Miniſters* remember to *bring up the Reere* in their *Congregations*, that the meaneſt may goe along with them in their *Devotions*.

* Gen.

God could have *created the World ex tempore*, in a *moment*, but was pleaſed (as I may ſay,) to make it *premedially* in a *ſet-method of ſix dayes*, Not for his own *Eaſe*, but our *Inſtruction*, that our *Heads* and *Hearts* might the better *keep pace* with his

his *Hands*, to behold and consider his *Workmanship*.

Let no man disdaine to set his owne nimblenesse backward that others may goe along with him. Such degrading ones-selfe is the quickest proceeding in Piety, when men preferre the edification of others before their owne credit and esteeme.

XV.

Prayer must be Quotidian.

AMongst other *Arguments* inforceing the necessity

neceſſity of *Daily-Prayer*, this not the leaſt that *Chriſt* injoynes us to *petition* for dayly Bread. *New-Bread* we know is beſt, and in a ſpirituall ſenſe, our *Bread*, (though in it ſelfe as *ſtale* and *moldie* as that of the *Gibeonites*) is every day new, becauſe a *new* and *hot bleſſing* (as I might ſay) is dayly beg'd, and beſtowed of God upon it.

Manna muſt dayly be gathered, & not *proviſionally* be *hoorded up*, God expects that men *every day addreſſe* themſelves unto him, by *petitioning* him for *ſuſtenance*.

How

How contrary is this to the *Common-practice* of many. As *Camells* in *Sandy-Countries* are ſaid to *drink* but once in *ſeven* dayes, and then *in præſens, præteritum & futurum*, for time *paſt, preſent*, and to *come*, ſo many, fumble this, laſt, & next *Weekes devotion all in a prayer*. Yea ſome deferre all their praying till the *laſt day*.

Conſtantine had a conceite that becauſe *Baptiſme* waſh't away all ſinns, he would not be *baptized* till his *Death-bed*, that ſo his ſoule might never looſe the purity thereof, but

but immediately mount to *Heaven.* But ſudden *Death* preventing him, he was not baptized at all, as ſome ſay, or onely by an *Arrian Biſhop* as others affirme. If any erroniouſly on the ſame ſuppoſition put off their *Prayers* to the *laſt*, let them take heed, leaſt long delayed, at *laſt* they prove either none at all or none in effect.

XVI.

The Lords Prayer.

IN this age wee begin to think meanely of the Lords

Lords Prayer, Oh how baſely may the *Lord* think of our Prayers. Some will not forgive the Lords prayer for that paſſage therein, *as we forgive them that treſpaſſe againſt us.*

Others play the witches on this prayer. *Witches* are reported (amongſt many, other helliſh *Obſervations*, whereby they oblige themſelves to Satan) to ſay the Lords prayer backwards. Are there not many, who though they doe not pronounce the ſyllables of the Lords prayer *retrograde* (their diſcretion will

will not ſuffer them to be betraied, to ſuch a nonſence ſin,)yet they tranſpoſe it in effect, deſiring their *Dayly-Bread*, before Gods *Kingdom* come, preferring temporall benefits before heavenly bleſſings. Oh; if every one by *this marke* ſhould be tryed for a Witch, how hard would it goe with all of us. *Lamiarum plena ſunt omnia.*

XVII.

All Beſt.

AT the ſiedge and takeing of *New-Carthage*

thage in *Spaine* there was diſſention betwixt the Souldiers, about the *Crown Murall* due to him, who firſt footed the Walles of the City, Two pretended to the Crown. Parts were taken, and the Roman Army ſiding in factions, was likely to fall foule, and mutually fight againſt it ſelfe. *Scipio* the Generall prevented the danger by providing two *Murall* * *Crownes*, giving one to each who claimed it, affirming that on the examination of the prooffes, both did appeare to him at the ſame inſtant to climb the wall.

* Plutark in *Scipo's* life. *paz.* 1807.

O

O let us not ſet ſeverall kinds of Prayers at varience betwixt themſelves, which of them ſhould be moſt uſefull, moſt honourable. All are moſt excellent at ſeveral times, Crown *Groanes*, Crown *Ejaculations*, crown *Extemporary*, crown *Sett*, crown *Mixt* prayer, I dare boldly ſay, he that in ſome meaſure loves not all kind of lawfull Prayers, loves no kind of lawfull Prayers. For if we love God the Father, we can hate no *Ordinance*, his child though perchance an occaſion may affect one above another.

VIII. *All*

XVIII.

All manner of Prayer.

IT is an antient *Stratagem* of Satan, (yet ſtill he uſeth it, ſtill men are cheated by it,) to ſet Gods *Ordinance* at Variance, (as the *Deſciples* fell out amongſt themſelves) which of them ſhould be the greateſt. How hath the *Readers Pue* been claſh't againſt the *Preachers Pulpit*, to the *ſhaking* almoſt of the whole Church, whether that the *Word Preached or read* be moſt *effectuall* to *Salvation*

tion. Alſo whether the *Word preach'd* or *catechiz'd*, moſt uſefull. But no Ordinance ſo abuſed as *Prayer*. *Prayer* hath been ſet up againſt *Preaching*, againſt *Catechizing*, againſt it ſelfe. Whether *publick* or *private*, *Church* or *Cloſet*, *Set* or *Extempore Prayer* the beſt. See how St. *Paul* determines the controverſie * πάσῃ προσευχῇ *with all manner of Prayer*, (ſo the *Geneva Tranſlation*) *and ſupplication in the Spirit*. Preferring none, commending all lawfull *Prayer* to our practiſe.

* Eph. 6. 18.

XX. *To*

XX.

To God alone.

AMongſt all manner of prayer to God, I find in Scripture neither promiſe, precept, nor Precedent to warrant Prayers to Saints. And were there no other reaſon, this would incourage me to pray to *Chriſt* alone becauſe.

St. *Paul* ſtruck *Elimas blind*, Chriſt made *blind Bartemeus See*. St. *Peter kill'd Ananias* and *Saphira* with his *Word*, Chriſt with his *Word* revived

dead

dead Lazarus. The *Diſciples* forbad the *Syno-Phœnician* woman, to *call* after *Chriſt*, *Chriſt* called unto her after they had *forbidden* her. All my *Saviours Workes* are *ſaveing workes*, none extending to the death of mankind.

Surely *Chriſt* being now in Heaven, hath not leſſe *goodneſſe* becauſe he hath more glory, his *Bowels* ſtill *earn* on us. I will therefore rather preſent my *Prayers* to him, who alwayes did *heale*, then to thoſe who ſometimes did *hurt*. And though this be no con-

vinceing

vincing Argument to *Papiſts*, 'tis a comfortable Motive to *Proteſtants*. A good *Third*, where ſo good *Firſts* and *Seconds* have been lay'd before.

OCCA-

OCCASIONAL MEDITATIONS.

I.

Love & Anger.

I saw two children fighting together in the street. The Father of the one passing by, fetch't his sonne away and corrected him;

the other lad was left without any check, though both were equally faulty in the Fray. I was halfe offended that, being guilty alike, they were not punished alike: But the Parent would only meddle with him over whom he had an undoubted Dominion, to whom he bare an unfayned affection.

The wicked sinne, the Godly smart most in this world. God singleth out his owne sonnes, and beateth them by themselves: *Whom hee loveth he* Chasteneth.* Whilest the ungodly; preserved from

* Heb. 12. 6.

from affliction, are reſerved for deſtruction. It being needleſſe that their *haire ſhould bee ſhaved with an hired* * *Raſor* whoſe Heads are intended for the * Axe of divine Juſtice.

* Iſa. 7. 20.

* Mat. 3. 10.

II.

Upwards, Upwards.

HOW large *Houſes* doe they build in *London* on little *Ground*: Revenging themſelves on the *Narrowneſſe* of their Roome with ſtore of Stories. Excellent *Arithmetick*!

from the *Roote* of one *Floore*, to *multiplie* ſo many Chambers. And though painfull the *climbing up*, pleaſant the ſtaying there, the higher the *Healthfuller*, with clearer *Light* and ſweeter *Aire*.

Small are my *Meanes* on *Earth*. May I *mount* my *Soule* the higher in Heavenly *Meditations*, relying on divine providence; (he that *fed* many *thouſands* with * *five Loaves*, may *feed me* and *Mine* with the FIFTH PART of that one *Loafe*, that once was *all mine*. *Higher* my Soule! higher

* *Mat.* 14. 5.

higher! In bodily *Bnilbings*, commonly the *Garrets* are moſt *emptie*, but my *minde* the higher mounted, will bee the better furniſhed. Let *perſeverance to Death* bee my *uppermoſt Chamber*, the *Roof* of which Grace is the *Pavement* of *Glory*.

III.

Beware wanton wit.

I ſaw an *Indentu e* too fairely engroſſed; for the writer (beter *Scrivener* then *Clearke*) had ſo filled it with *flouriſhes* that it hindred my rea-

ding thereof, the *wantonnesse* of his *Pen* made a new *Alphabet*, and I was subject to mistake his *Dashes* for reall *Letters*.

What dammage hath unwarie *Rhetorick* done to *Religion*? Many an innocent Reader hath taken *Damascen* & *Theophilact* at their word, counting their eloquent *Hyperboles* of Christs presence in the Sacrament, the exact *Standards* of their judgement, whence after ages brought in *Transubstantiation*. Yea from the Fathers elegant Apostraphe's to the Dead (lively Pictures by hasty

Eyes

Eyes may be *taken* for living Persons) Prayers to Saints tooke their Originall. I see that *truths Secretary* must use a *set Hand*, in wrighting important points of Divinity. Ill dancing for *nimble Wits*, on the *Precipisses* of dangerous Doctrines. For though *they* escape by their agility, *others* (encouraged by their examples) may bee brought to destruction.

IV.

Ill-done Un done.

I Saw one, whether out of haſte, or want of skill, put up his Sword the wrong way; It cut even when it was ſheathed, the edge being tranſpoſed where the back ſhould have been: So that, perceiving his errour, he was feigne to draw it out, that hee might put it up againe.

Wearied and waſted with *civill Warre*, Wee that formerly loathed the *Manna* of *Peace* (becauſe

cauſe *Common*) could now be content to feede on it, though full of Wormes and putrified: Some ſo defireus thereof that they care not on what *Termes* the *Warre* be ended, ſo it bee ended: But ſuch a *Peace* would bee but a *Truce*, and the *conditions* thereof would no longer bee in force, then whileſt *They* are in *Force*. Let us pray that the Sword be ſheathed the *right way*, with Gods glory; and without the dangerous diſlocation of *Prince* and *Peoples Right*: otherwiſe it may juſtly be ſuſpected,

that the Sword put up, will be drawn out again, And the *Articles* of an ill *Agreement*, though engrossed in *Parchment*, not take effect, so long as *Paper* would continue.

V.

A Pace a pace.

ROwing on the *Thames*, the *waterman* confirmed mee in what formerly I had learnt from the Maps; how that *River* westward runnes so crooked as likely to lose it selfe in a *Labyrinth* of its owne making

making. From *Reading* to *London*, by land, thirty by water an hundred miles. So wantonly that *Streame* disporteth it selfe, as if as yet unresolved whether to advance to the Sea, or retreat to its fountain.

But the same being past *London* (as if sensible of its former *Lazinesse*, and fearing to be checkt of the *Ocean*, the *mother* of all *Rivers*, for so long *loytering*; or else, as if wearie with wandring and loth to lose more way: Or lastly, as if conceiving such *Wildenesse* inconsistent with the

the *Gravity* of his *Channel*, now grown *old*, and ready to bee *curved* in the *Sea*) runnes in so direct a Line, that from *London* to *Gravesend*, the number of the miles are equally twenty both by *Land* and by *Water*.

Alas! How much of my life is lavisht away? Oh the Intricacies, Windings, Wandrings, Turnings, Tergiversations of my deceitfull *Youth*! I have lived in the middest of a *crooked Generation**, and with them *have turned aside unto* * *crooked wayes*. High time it is now for mee to make

* Philip. 2 15.
* Psal. 125 5.

Streight

Streight * *Paths for my feet* and to redeeme what is *past*, by amending what is *present* and to *come*. *Flux*, *Flux* (in the *Germaine Tongue*; *Quick*, *Quick*) was a *Motto* of Bishop * *Jewels*, presaging the approach of his *Death*. May I make good use thereof, *Make haste*, *Make haste*, God knows how little time is left me and may I bee a *good Husband* to improve the short remnant thereof.

* Heb. 12. 13.

* In his Life. p. 10.

VI. *Al-*

VI.

Alwaies the Riſing Sunne.

I Have wondred why the *Romiſh Church* do not pray to Saint *Abraham*, Saint *David*, Saint *Hezekiah*, &c. as well as to the *Apoſtles*, and their *Succeſſors* ſince *Chriſts* time; For thoſe antient *Patriarks*, by the confeſſion of *Papiſts*, were long ſince relieved out of *Limbo* (ſoon out, who were never in) and admitted to the ſight and preſence of God, eſpecially *Abraham*, being *Father of the Faithfull*,

Faithfull, as well *Gentile* as *Jew*, would (according to their *Principles*) bee a proper *Patron* for their Petitions.

But it seemes that *moderne Saints* rob the *old ones* of their honour, a *Garnet*, or late *Bernard* of *Paris*, have severally more *Prayers* made unto them then many *old Saints* have together. New Beesoms sweepe cleane; new * *Cisternes* of fond mens *owne hewing*, most likely to hold water. * Jer. 2. 13.

Protestants, in some kinde, serve their living *Ministers*, as *Papists* their dead

dead *Saints*. For aged *Pastors, who have born the Heat of the Day*, in our Church, are *justled* out of respect by *young Preachers*, not having halfe their *Age*, nor a quarter of their *Learning* and *Religion*. Yet let not the former bee disheartened, for thus it ever was and will be, *English-Athenians*, all for *Novelties*, new *Sects*, new *Schismes*, new *Doctrines*, new *Disciplines*, new *Prayers*, new *Preachers*.

Charitie,

VII.

Charitie, Charitie,

CHurch *Storie* reports of Saint *John*, that being growne very *Aged* (well nigh a hundred yeeres *old*) wanting ſtrength and voice to make a long *Sermon*, hee was wont to goe up into the Pulpet, and often repete theſe Words, *Babes keepe your ſelves from Idols, Brethren Love one another.*

Our *Age* may ſeeme ſuffi.iently to have provided againſt the growth of

of *Idolatry* in *England*. O that some order were taken for the increase of *Charity*! It were Liberty enough, if for the next seaven yeeres, all Sermons were bound to keepe Residence on this *Text*. *Brethren Love one another*.

But would not some *fall* out with *themselves*, if appointed to *Preach* Unity to *Others*. Vindicative *Spirits*, if confined to this *Text*, would confine the *Text* to their *Passion*: by *Brethren* understanding *only such* of their own *Party*. But O, seeing other *Monopolies* are dissolved

ved, let not this remain, against the *fundamentall Law* of *Charity*. Let all bend their heads, hearts and hands, to make up the breaches in Church and State. But too many now a daies are like *Pharaohs Magicians*, who could conjure up * with their Charmes more new *Frogs*, but could not remove or drive away those multitude of *Frogs* which were there before. Unhappily happy in making more rents and discentions, but unable or unwilling to compose our former differences. * Exod. 8. 7.

The

VIII.

The Sensible Plant.

I Heard much of a *Sensible Plant*, and counted it a senseleſſe relation (a rational Beaſt, carrying as little contradiction) untill beholding it, mine Eyes uſhered my Judgement into a beleef thereof. My comprehenſion thereof is this. God having made three great Staires [*Vegetable*, *Senſible* and *Reaſonable* Creatures] that men thereby might climbe up into the knowledge of a Deity, hath

hath placed ſomethings of a middle nature (as *halfe Paces* betwixt the Staries) ſo to make the *Step* leſſe, and the *aſcent* more eaſie for our Meditations.

Thus this active *Plant* (with viſible motion) doth border and confine on *Senſible* Creatures. Thus in *Affrick*, ſome moſt agil and intelligent *Marmaſits* may ſeeme to ſhake (fore feete ſhall I ſay or) hands, with the rudeſt *Salvages* of that Countrey, as not much more then one *remove* from them, in knowledg and civility.

But

But by the same proportion may not man, by custome and improvement of Piety, mount himselfe neere to an Angelicall nature. Such was *Enoch*, who whilest living on *Earth*, * *Walked with God.* O may our *Conversation be in* * *Heaven.* For shall a *Plant* take a *new degree & proceed Sensible*, and shall man have his *Grace Stayed* for want of sufficiency, and not vvhilest living here, *Commence Angel*, in his holy and heavenly affections.

* Gen. 5. 22.

* Philip. 3 20.

Christ

IX.

Christ my King.

I Reade how king *Edward* the first, ingenuously surprized the *Welch* into *subjection*, proferring them such a *Prince* as should be

1. *The Son of a King.*
2. *Borne in their owne Countrey.*
3. *Whom none could taxe for any fault.*

The *Welch* accepted the *Conditions*, and the *King* tendred them his sonne *Edward*, an *Infant*, newly borne in the *Castle*

ſtle of *Carnarvan*.

Doe not all theſe Qualifications myſtically *Center themſelves* in my *Saviour*?

1. The *King of Heaven* ſaith unto *him*, *thou art my Sonne, this day have I begotten thee.* *Pſal. 2 7.

2. *Our true Countrey man, Reall fleſh*, whereas *hee tooke not on him the nature of Angels.*

3. *Without ſpot or blemiſh*, like to us in all things, *ſin only excepted.*

Away then with thoſe wicked men, who * *Will not have this King to rule over them.* May he have Dominion in and over * Luk 19. 14.

me

me. *Thy Kingdome come.* Heaven and Earth cannot afford a more proper *Prince* for the purpose, exactly accomplished with all these comfortable *qualifications.*

X.

Tribulation.

I Finde two sad *Etymologies* of *Tribulation.* One from (*Tribulus*) a *three forked Thorn*, which intimates that such *afflictions* which are as full of Paine and Anguish unto the soule, as a *Thorn* thrust into a tender part

of the *Flesh* is unto the *Body*, may properly be termed *Tribulations*.

The other, from *Tribulus*, the *Head* of a *Flail*, or *Flagell*, knaggie and knotty (made commonly as I take it, of a thick *black-Thorne*) and then it imports, that *Afflictions*, falling upon us as *heavie* as the *Flaile*, threshing the *Corne*, are stiled *Tribulations*.

I am in a *Streight* which deduction to embrace, from the *sharpe* or from the *heavie Thorne*. But which is the worst, though I may choose whence to derive the

Word

Word, I cannot chooſe ſo, as to decline the *thing I muſt* * *through much Tribulation, enter into the Kingdome of God.* Acts 14. 22.

Therefore I will labor not to bee like a young *Colt*, firſt ſet to *Plough*, which more Tires himſelfe out with his owne untowardneſſe (whipping himſelfe with his miſ-ſpent mettle) then with the weighs of what he drawes, and will labour patiently to beare what is impoſed upon me.

XI.

Beware.

I Saw a *Cannon shot off*. The men, at whom it was *levelled*, fell *flat* on the ground, and so escaped the *Bullet*. Against such blowes, *falling* is all the *fencing*, and *Prostration* all the *Armour of proofe*.

But that which gave them notice to *fall downe* was their perceiving of the *fire* before the *Ordnance* was *discharg'd*. Oh the Mercy of that *Fire!* which, as it were, repenting

ting of the miſchiefe it had done, and the murther it might make, ran a *Race*, and outſtript the Bullet, that men (at the ſight thereof) might bee *provided*, when they could not reſiſt to prevent it. Thus every *murthering Piece*, is alſo a *Warning Piece* againſt it ſelfe.

God, in like manner, *warnes* before he *wounds*; *frights* before hee *fights*. *Yet forty dayes and Nineveh ſhall be deſtroyed. Oh Let us fall down before the Lord our Maker*; Then ſhall his Anger be pleaſed to make in us a daily

Passe-over, and his Bullets *levelled at us shall* flie *above* us.

XII.

The first-Fruits.

PApists obserue (such are curious priers into *Protestants* carriage) that *Charity* in *England* lay in a *swound*, from the *dissolution* of *Abbies*, in the reigne of King *Henry* the eighth, till about the tenth of Queen *Elizabeth*.

As if in that *age* of *Ruine*, none durst raise *Religious Buildings*, and as if the *Axe* and *Hammer*, so long taught to *beat down*, had

had forgot their former Use to *build up* for pious intents.

At last comes * *William Lambert*, Esqure, and first founds an *Hospitall* at *Greenwich* in *Kent*, calling that his Society (like politique *Joab*, after * *Davids name*.) *The poore people of Queene Elizabeth.* And after this worthy man followed many, that wee may almost dazle *Papists Eyes* with the *Light* of *Protestants Good works*. The same Papists perchance may now conceive *Charity* so disheartened in our dayes (by

See Cambdens Brit. in Kent pag. 327.

* 2 Sam. 12. 28.

these civill Warres and the consequences thereof) that no *Protestants* hereafter should bee so desperate as to adventure upon a publique *good Deede*. O for a LAMBERT-*Junior* (& I hope some of his *Linage* are left *Heires* to his *Lands* and *Virtues*) who shall breake through the *Ranks* of all *Discouragements*; so that now *English Protestants*, being to begin *a new Score* of *good Works*, might from him date their *Epoche*. Such a *Charity* deserves to bee *Knighted* for the *Valour* thereof.

The

XIV.

The Recruit.

I Reade how one main Argument which the Apoſtle *Paul* enforceth on *Timothy*, *To make full proofe of his Miniſtery* is this, * *For I am now ready to be offered, and the time of my departure is at hand.* Thus the dying Saints, drawing neere to Heaven, their marke, is the beſt *ſpur* for the ſurviving to make the more ſpeed in their Race. * 2 Tim. 4 6.

How many excellent Divines have theſe ſad

times hastened to their *long home*? (So called in Scripture * not because *long* going thither, but *long* [*ever*] tarrying there.) How many have beene sorrow-shot to their Heart? O that this would edge the endeavours of our Generation, to succede in the *dead places* of worthy men. Shall the Papists curiously observe and sufficiently boast, that their Stapleton was borne on the same day, on which *Sir Thomas More* was beheaded, (as if his *cradle* made of the others *coffin*,) and shall not our Nurseries

* Eccles. 12 5.

Pitzeus in vita Stapletoni

Nurſeries of learning ſupply the void roomes of our *Worthies* deceaſed. No ſin I hope to pray, that our *Timothyes* come not ſhort of our *Pauls*, as in time, ſo in learning and religion.

XV.

The Mongrel.

I Finde the naturall Philoſopher, making a Caracter of the *Lions diſpoſition*, amongſt other his qualities reporteth that firſt the Lion* feedeth on *Men*, and afterwards (if forced with extremi-

In viros prius quàm in terminas ſævit. Pin. Nat. Hiſt. lib. 8. cap. 10.

tremitie of hunger) on *Women.*

Satan is a *roaring Lion seeking whome hee may devoure.* Only hee inverts the *method*, and in his *bill of fare* takes the *second course* first. Ever since hee over-tempted our Grand-mother Eve, encouraged with successe, hee hath preyed first on the weaker Sex. It seemes Hee hath all the vices, not the virtues of that *King of Beasts*, a *Woolfe Lion*, having his *cruelty* without his *Generositye.*

Edification

XVIII.

Edification.

I Read in a learned Phiſitian, how our pro vident *Mother*, *Nature*, foreſeeing men (her wan ton children) would bee tampering with the *edge-tooles* of *Minerals*, hid them farre from them, in the bowels of the Earth, whereas ſhee expoſed *Plants* and *Herbs* more obvious to their Eye, as fitter for their uſe. But ſome bold *Empericks*, neglecting the latter (as too common) have ad-

ventured

ventured on those hidden *Minerals*, oft times (through want of skill) to the hurt of many, and hazard of more.

God, in the new Testament, hath placed all historical and practical matter (needfull for Christians to know and beleeve) in the beginning of the Gospell. All such Truths lie *above ground*, plainly visible, in the litteral sence. The Prophe ticall and difficult part comes in the close; But though the Testament was written in Greeke, too many reade it like Hebrew, beginning at the

end

end thereof. How many trouble themſelves about the *Revelation*, who might bee better buſied in plaine Divinity? Safer preſcribing to others, and practiſing in themſelves, poſitive Piety; leaving ſuch *Miſtical Minerals* to men of more judgement to *prepare them*.

XIX.

Mad, not mad.

I Finde St. *Paul* in the same chapter confesse and deny *madnesse* in himselfe. *Acts.* 26. *verse* 11. *And being exceeding mad against them, I persecuted them even unto strange Cities, verse* 25. when *Festus* challenged him to be beside himselfe, *I am not mad most noble Festus.* Whilest hee was *mad* indeede, then none did suspect or accuse him to be distracted; but when converted, and in his right

right minde, then *Festus* taxeth him of *madnesse*.

There is a Country in *Affrica*,* wherein all the natives have *pendulous Lips*. hanging downe like dogs-eares, alwaies raw and sore; Here only such as are handsome are pointed at for Monsters in this Age, wherein *polluted* and *uncleane Lips* are grown Epidemicall, if any refraine their tongues from common Sins, alone are gazed at as Strange Spectacles.

* *Munster Cosmog.*

The

XX.

The deepest Cutt.

I beheld a Lapidary cutting a Diamond, with a Diamond *Hammer* and *Anvil* both of the same kinde.

God In Scipture stiled his servants his * *Jewels.* His Diamonds they are, but alas, rude, rough, unpolished, without shape or fashion, as they arise naked out of the *Bed of the Earth*, before Art hath dressed them. See how God by rubbing one rough Diamond against another,

* Malac. 18.19.

Acts 15. 24.

maketh both ſmooth. *Barnabas* afflicts *Paul* and *Paul* afflicts *Barnabas*, by their hot falling our, *Hierom* occaſioneth trouble to *Ruffinus*, and *Ruffinus* to *Hierom*.

In our unnaturall war, none I hope ſo weake and wilfull as to deny many good men (though miſled) engaged on both ſides. O how have they ſcratcht. and raced, and pierced, and bruiſed, and broken one another? Behold Heavens hand grating one Diamond with another; as for all thoſe who un-charitably deny any good on that

that Party which they dislike, such shew themselves Diamonds indeede in their *hardnesse* (cruel censuring) but none in any commendable qualitie, in their Conditions.

FINIS.

Page 57, *Line* 8. *for* Such, *reade* Sue.